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MOODY BIBLE INSTITUTE MONTHLY

JANUARY 1932



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The Waiting Drummer

By WILLIAM M. RUNYAN, Chicago, Ill.

*I saw him stand, his part to smite the drum,
Clasping in hand the symbol of his skill;
His head uplift, his shoulders squared, but = still.
In each appointed place rapt phrases come
From strings and woodwind, from the brass and reeds.
They all with diligence their parts pursue,
And he who silent is, whose notes are few,
Is one with them, and stands, and waits = and heeds.*

*My Master, there are times when I must wait,
Thou needest not my single note just now,
But my own self Thou needest in my place.
I will not charge the buffetings of fate;
With heart believing and with upturned brow,
My score observing = I shall watch Thy face.*

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**"I'll never be
a burden to
anyone**

**- - for I've assured
myself of an income
for life**



**... and My Part in
bringing God's Word to
needy souls will go on - - long after I am gone!"**

"PLEASE don't think it strange that I'm writing you so soon again. I just want to tell you how much happiness I've had already from my humble part in the great work of spreading God's Word."

"I feel like a rich philanthropist. Yet in money I am not rich at all. I've been thinking today how many people will not long in vain for the Holy Scriptures. And all because I have balanced a life support for myself with a perpetual support of free Bible distribution."

**Gives Me a Satisfying Interest
in Life**

"I get a glorious feeling of exaltation when I think about my share in

the work of our Bible Society. In a sense I am making part of myself permanent, deathless—this part to remain on earth till the Day of Judgment spreading the saving Truth of God's Word. I am lighting a beacon that will never go out but that will show the way to thousands."

"Now I have a lasting and satisfying interest in life. Whenever I feel useless I'll imagine that I am delivering my own Bibles in raised type to the needy Blind, my own Gospels to the forlorn in hospitals, prisons and hotels, my own Scriptures in foreign languages to immigrants and to foreigners. How eagerly I'll read about the progress of my work in our Society's quarterly magazine!"

**I Receive
a Check Every
Six Months**

"Of course part of my happiness comes from the peace of mind I get from knowing

that my Annuity Bonds will pay me a liberal income for the rest of my life. I'm so relieved to think that my Annuity Bonds will need no tending, no coupons to clip, no reinvestment dates to watch. And I don't have to worry lest my dividends be reduced or stopped. I know that my Bonds will pay me the same liberal fixed rate as long as I live. I know that the postman will bring me an income check every six months and I know to the cent how large it will always be."

**"Believe me, it's a comfort to
know that I'll never be a burden
to anyone.** With this sure income from my Annuity Bonds I'll always be able to pay for what I need or make it worthwhile for those who take care of me."

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Booklet FREE!**

Wouldn't you be interested in reading more about the Society's work and its Bible Annuity Bonds? Would you like to know how this plan assures you of a dependable income of from 4% to 9%, according to your age? Then mail the coupon at once for the Free Booklet, issued by the Society, "A Truly Christian Investment." New York Bible Society, 5 East 48th St., Dept. 5A, New York, N. Y.

"Please send a copy of your free booklet 'A Truly Christian Investment' to my friend and neighbor, Mrs. Hiram Foster, same address as mine. She too, is thinking of taking out some Annuity Bonds with the Society."

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Please send me your Free Booklet "A Truly Christian Investment" which tells how I can assure myself an income for life as high as 9 per cent and at the same time aid Bible Distribution.

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January, 1

Moody Bible Institute Monthly

JANUARY, 1932

EDITORIAL NOTES

There shall be a space between you and it, about two thousand cubits by measure: come not near unto it, that ye may know the way by which ye must go: for ye have not passed this way heretofore.—Joshua 3:4.

Two thousand cubits are equal to a little more than three-fifths of a mile, and this space was to intervene between the Israelites and the Ark of the Covenant as they passed over the Jordan to the conquest of Canaan.

There seem to have been three reasons for this injunction. In the first place, the ark was to be their pilot across the river, and by being advanced so far ahead of them it would be more conspicuous and the people could see it better than if they pressed close around it. In the second place, because all of them would thus see it they would be animated and encouraged by the sight, which was very necessary because the passage of the Jordan was to them an untrodden way. But especially was the distance to be maintained in order that they might be impressed with a becoming awe and reverence for the symbol of the divine presence, because they would perceive that instead of their protecting it, they owed all their protection to it. These suggestions are taken freely from Bush's *Critical and Practical Notes on the Book of Joshua*, and are quoted here in order to call particular attention to the last point.

They were not protecting the ark, the ark was protecting them. What a horizon for the eye of faith to scan at the opening of a new year! The human heart hungers for security. Inability to satisfy it begets anxiety, and anxiety is another name for fear.

Where shall we find security? How may anxiety be removed and fear escaped? Is the answer within ourselves? Is it in the world? Is it within the bounds of humanity? Nay, the answer is in Him whom the ark symbolized. The answer is in God—God in Christ Jesus. He is protecting them that put their trust in Him. Look up! The ark moved not till the last Israelite passed over the Jordan, the last infant in its mother's arms!

Now read Hebrews 6:13-20, and 7:24, 25 and be assured, and comforted. And may you thus come to have a "Happy New Year," is the prayer of your friends, the editors.

There are four contributions in this issue which we saved for it. They have different titles and seem to treat of very dif-

**Our
New
Year
Issue**

ferent subjects, but they belong together in the closest relationship. They are first, Canon Howitt's treatment of the everlasting covenant which, the better to attract attention, we have styled after the mysterious transaction he so lucidly explains, "A Smoking Furnace and a Burning Lamp"; second, Mr. Hobart Childs', "Why Missionary Service?" one of the tersest and plainest answers to that inquiry we ever read, and the more remarkable because penned by a college undergraduate, son of Rev. Irving H. Childs, of Huntington, Mass.; third, Mr. Frodsham's, "A Call to Service and to Sacrifice," a stirring appeal; and fourth, "All Things Working Together for Good," by Rev. Mr. Ostema, a pastor in the university town of Champaign, Ill. In these four the young man and woman will find the ground of their assurance in Christ, the imperative obligation of service it lays upon them, and the comfort and joy they may expect in the performance of that obligation, even in the midst of trial.

What a privilege is the editing and publishing of a periodical like this! Not only the privilege of transmitting such untold blessing to other souls, but the privilege of first pressing it to our own hearts. At the meeting of our magazine board last month, one of the editors whose charge it is to point out typographical errors to the rest of us, apologized for his partial unpreparedness to do so in an unusual way. He said he was so deeply interested in the content of the issue that he sometimes forgot the task he was set to do. He confessed that the reading of one of the contributions brought moisture to his eyes—tears born of the comfort of the Holy Ghost as illustrated in the Christian experience therein narrated.

It is no wonder that the MONTHLY receives so many letters from grateful readers, when we ourselves are equally grateful for the ministry of our contributors to the publication and editorial staff.

Echoes of Armistice Day still continue to be heard. Their sad and despairing note reverberates in every part of the world.

Their words of peace are muffled by rumbles of war. No voice among them was more disconcerting than that of our own Chief Magistrate, whose customary optimism went under a cloud. Malignant forces of fear and hate had caused the world to become more heavily armed than ever before the great war, he declared. And then, remarkable for him, he appealed directly, so the papers said, for "preparedness as the most certain

means by which to insure peace." In the light of that remark one may gather how feeble is his hope of world disarmament or anything approaching it, in our time. And yet as Rabbi Wise, of Chicago, said, "Without disarmament the Kellogg-Briand pact will be the most highly organized hypocrisy in the world." And that is just what it is.

But notwithstanding all that men say, peace is possible and right at hand, if the world will put out its hand and take it. Its mistake is in not looking in the right direction. We read the reported speeches of probably a dozen world leaders on Armistice Day. They were rulers, statesmen, warriors, moralists and jurists, but not one referred to God or mentioned sin as the root cause of all our trouble. The Cross of Calvary never existed for them. And yet it was there that righteousness and peace kissed each other and the world was given the secret of putting an end to war.

That secret is the acceptance of Jesus Christ as God's Son, and the One on whom our iniquity was laid. It is acceptance of Him as Saviour and Lord that brings the individual into a state of peace with God, and prepares, and enables and incites him to be at peace with his fellowmen. The world is an aggregate of individuals, and as they become right the world will become right. If these rulers, and statesmen, and warriors, and moralists, and jurists would join us in saying so, in thus witnessing to Christ, it would not be long before disarmament followed and peace ensued. "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else" (Isa. 45:22).

Not so long ago had the question been asked, "Who are the smart men of the world, the leaders of things, the men who

mark progress and bring things to pass?" what would have been the answer? Kings, warriors, statesmen, philosophers, scientists, discoverers? But if the question were asked today, who would they be? Financiers and captains of industry. We think it almost goes without saying that these two classes are those who set the pace for all the rest. And yet it is these two classes who have brought the world into its present "unbalanced" condition, to use Walter Lippmann's word. Even before the present depression the three greatest industrial nations in the world were leading a crazy economic existence. Great Britain was living on its inheritance, Germany was piling up debts to pay its debts, and the United States was piling up loans to pay ourselves.

It is not necessary to quote the Lipp-

mann figures and illustrations by which he essays to prove these things. It is enough to know that he says them, and that the *New York Herald Tribune* approves of them sufficiently to print them. They become thus a telling indictment against the capacity of smart men of the world today. There are none smarter of whom the world knows, and hence it is at its wit's end. Where now will it turn? We believe the book of Revelation gives the answer, and we recommend its reading to our subscribers that they may be able to interpret the times in the light of it.

* * *

This question is raised by the *Vancouver Star* because of the new colloquialism occasionally appearing as a headline in the press, namely, "Sino-Japanese War." In the case of other "Sino" wars between nations the name of one of the combatants has been shortened to accommodate space, as for instance, "Franco-Prussia" or "Russo-Japanese," and now "Sino-Japanese."

The *Star* is satisfied with the answer to its question as found in the encyclopedias, to the effect that "Sino" is an adaptation of the Arabic *Sin*, or *Sind*, "the Chinese Empire." But the editor did not consult the Bible where he would have found the word in Isaiah 49:12, the only place indeed where it is therein found. The prophet is speaking of the ultimate restoration of Judah to her own land and the knowledge and service of Jehovah with consequent blessing to the Gentile nations, and he says:

"Behold, these shall come from far: and, lo, these from the north and from the west; and these from the land of *Sinim*."

In the opinion of most biblical students *Sinim* strictly signifies China. Albert Barnes (1838) quotes Gesenius as thus applying it and as adding, "This very ancient and celebrated people was known to the Arabians and Syrians by the name *Sin*, *Tsin*, *Tshini*, and a Hebrew writer might well have heard of them, especially if residing in Babylon, the metropolis of all Asia." It is only just to add however, that Barnes does not agree with Gesenius, yet nevertheless, later authorities do agree with him. Birks (Cambridge 1871) says that the view is held not merely by Gesenius, but Montanus, Winer, Stier, Hahn, Delitzsch, and nine or ten other high authorities whom he names. Delitzsch he quotes as saying that the name *Tsin* was that "of a feudal kingdom in Shensi, one of the western provinces of the Sinese land," the first king of which "began to reign as early as B. C. 897." Isaiah prophesied more than 150 years later.

We are interested in this because of the large place we believe China is to play in affiliation with Russia either in the last days of the present age or the early ones of the age to come. Quoting *Sinister Shadows* (p. 163), Russia is landlocked to China on the south and China is joined directly to India. In these three countries live more than half of the people of the world, in which fact Soviet Russia sees her opportunity. When she embraces that opportunity, "Europe will be in the paws of the beast that knows no mercy." Europe may indeed have the Antichrist at its head

in that day, but as we understand the Scriptures, the Antichrist will not have everything his own way even before Christ comes to destroy him.

Thank God it is the Christ for whom we are looking and not the Antichrist.

* * *

This distinguished Japanese visiting our country is a product of the gospel of Jesus Christ. Born in Kagawa Ken in 1889, educated first in Tokio, then at Princeton University and Seminary, his subsequent years have been spent in a ministry for the uplift of the downtrodden and the amelioration of social wrongs. At the heart of his ministry lies the message of salvation through Jesus Christ, which he proclaims with power. Recently his energies have been occupied with the organization of a nation-wide evangelistic campaign with a million souls as the goal. The story of his life is an amazing tale of sacrifice and devotion, perseverance despite immense handicaps, and accomplishments that scarcely find an equal. During his visit to America he spoke straight words in high places which some ecclesiastical leaders are not accustomed to hear.

However, Mr. Kagawa's book, *Love the Law of Life*, cannot be entirely commended. Although he shows that nothing beautiful or satisfying can be had except as the heart is controlled by pure love, yet it is apparent that he has absorbed some things from Western culture that are not taught in Holy Writ. We refer to the last chapter of that book where he ventures away from divine revelation to espouse the doctrine of evolution, exalting this imaginary law almost to intelligent personality.

Alas, for such a noisome fly in the ointment! Let us pray that he may fall in with some Aquila or Priscilla who will expound unto him the way of God more perfectly.

* * *

A correspondent writes that for the past twelve years a group of Christian laymen have been making mission tours throughout England, preaching and singing the gospel message, and remaining in each place from two to seven days.

The work was started by a Mr. Ernest Luff, but soon others joined him, and during this past season there has been from ten to twelve men in the party. Some of them have been together in the work for the entire twelve years, showing their passion for souls. They employ a large truck, on which Scripture texts are painted, to carry their baggage and several workers, together with a Ford, holding five, and an Austin, carrying two. At most places they are entertained in the homes of the people, but if not, they sleep on the floor of some school house, or hall, and do their own cooking. They do not take collections, or make any appeals for money, but look to God alone to supply their needs.

Among these men are ex-prize fighters, ex-soldiers, an ex-saloon keeper, a retired London policeman, and a former iron founder of Dublin. They scatter Christian literature and preach along the way, sometimes working until after eleven o'clock at night in dealing with souls. They

draw crowds, we are informed, and make a deep impression.

This kind of evangelism is not new, and our own land has been blessed by it in earlier days. May this record of its revival stir other souls to follow in the wake of the pilgrim preachers.

* * *

This beloved brother passed to the life beyond while asleep in a chair in his home in Athens, Tenn., on the night of November 19, but the information reached us too late for announcement in our December issue. He leaves a wife, a son and daughter to mourn him, and also many more to whom he had taught the precious Word of God up and down our land during the past thirty odd years.

At the time of his decease, Dr. Guille held the office of President of the William Jennings Bryan Memorial University, Dayton, Tenn., but prior thereto, for several years he had represented the Moody Bible Institute in the work of its Extension Department. He came to the Institute from the pastorate of the Green Street Presbyterian Church of Augusta, Ga., in which city he retained many friendships.

George E. Guille and soundness in the faith were almost synonymous terms. He was a deep student of the Bible, clear and well-balanced in his understanding of prophecy, and singularly gifted in the spiritualizing of names and events in sacred history, which brought pleasurable surprises to hearers prepared to thus enter into the deep things of God. He was an evangelist as well as a Bible teacher, however, and many were the souls given him for his hire.

We loved this brother very dearly and he returned the love. He is one of those we shall long to meet on the golden streets.

* * *

Last fall the University Association for the Study of Calendar Reform (Iowa City, Ia.) sent out a circular letter to editors giving the results of a questionnaire on the subject. From this it is seen that bankers are the most conservative in regard to a change and educators the least so of the groups canvassed, but that on the whole a good majority favors some revision.

The ablest minds, however, are not agreed, which shows that there should be further study of fundamental facts. For this reason our readers will be interested in the contribution of Rev. Mr. Smay on another page. Our own views on the matter were represented in our issue of November, 1930.

ANYTHING BUT CHRISTIANITY

Bertrand Russell is one of the most insistent of all preachers of scientific rationalism. He observed not long ago that science "will certainly destroy the world and itself unless a method can be found for the strengthening of kindly human impulses." For Russell and the rest any method but Christianity will do. Yet it was Christian ethics that first exalted kindness as a moving principle in human life.—*The New Houghton Line*.

Moody Bible Institute Monthly

Prophetic Interpretation Will be Treated at Founder's Week Conference

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January, 19

"A Smoking Furnace and a Burning Lamp"

By Rev. Canon F. E. Howitt, Hamilton, Canada

THIS fifteenth chapter of Genesis is one of the most important and profound passages in the whole Bible, and is referred to again and again in the New Testament. Therein is revealed the foundation upon which our whole faith rests, for it is the story of the justification of Abraham, which is the great type of justification brought before us in the Word of God.

It is to be noted in the first place that Abraham's justification is the first instance of justification recorded in the Bible. Other men were justified before the time of Abraham, Noah for example (Gen. 6:9), but in the case of Abraham the process is clearly revealed. I desire, therefore, to bring before you this great truth, and in so doing there are three points upon which I wish to dwell: first, the circumstances connected with Abraham's justification; second, the means used of God to bring it about; and third, the grounds upon which it rested.

I

The Circumstances

Abraham was approaching the century mark. About twenty to twenty-four years before, God had promised him an heir. But the years had gone by and no child had been born to him. And now God comes and holds personal converse with him. Abraham reminds God that His promise had not yet been fulfilled and that he was still looking forward to its fulfillment. Then the Lord God took Abraham out—it must have been at night—and showed him the stars, and said, "Tell the stars, if thou be able to number them," and added, "So shall thy seed be." Abraham believed God's word, and the Lord counted it to him for righteousness (Gen. 15:6). These, then, were the circumstances under which Abraham was justified.

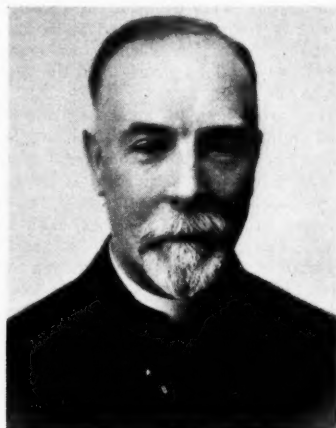
Now it will be noticed that God gave Abraham three promises in regard to his seed, or more correctly, a single promise with a threefold application. In Genesis 13 He showed him the dust of the ground and said, "I will make thy seed as the dust of the earth." In Genesis 22 He tells him that his seed should be "as the sand which is upon the seashore." And here in this chapter He tells him that his seed shall be in number as the stars of heaven. By these three figures God typified the seed of Abraham.

An Important Rule of Interpretation

Whenever a promise is repeated in this way, or whenever any statement in Scripture appears to repeat a truth for the second time, one should always look for an enlargement of the truth revealed. God is not merely repeating the same truth each time.

The seed God promised to him refers to Christ, as Paul explains in Galatians 3:16:

And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces.—Genesis 15:17



Rev. Canon F. E. Howitt

"He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." And the threefold form in which the promise was made refers, I believe, to Christ in relation to the three great ethnic divisions of mankind indicated in I Corinthians 10:32, "Give none offense, neither to the Jews, nor to the Gentiles, nor to the church of God." In God's sight all humanity belongs to one or other of these three classes. Every one is either a Jew, or a Gentile, or has come out from either of these and is a member of the Church of God through faith in Jesus Christ.

First, what are we to understand by the dust of the earth? I believe it refers to the Gentile world at large, to man in his natural state. Was not man made of the dust of the earth (Gen. 3:7)?

God promised to make Abraham and his seed heirs of all the world (Rom. 4:13). When God called him he gave up everything for His sake, kith and kin, and went into a strange land in obedience to the will of God. And God promised to reward him by making him and his seed the heirs of the world. As the dust of the earth refers to the Gentile world, it is through Christ, the seed of Abraham, that the Gentiles are to be blessed, as Paul says in Galatians 3:14: "That the blessing of Abraham might come on the Gentiles through Jesus Christ."

In Acts 7:5 you will find this matter very clearly stated. Stephen there points out that God promised the land to Abraham and to his seed, but that Abraham never possessed the land during his lifetime. Nevertheless, both he and his seed will possess the land some day. Abraham will come back to this earth and yet be heir of all the world. I believe that the promise that his seed should be as the dust of the

earth represents this very truth.

What the Sand of the Sea Symbolizes

Then in regard to the sand of the sea, what an expressive symbol that is! In Revelation 17:15 we are told that the sea is a symbol of "peoples, and multitudes, and nations, and tongues." So is it here. Sand is the residue brought about by the impact of stone against stone through the action of the sea. As the stones are moved about by the force of the waves, these small particles, lighter than the stones themselves, are deposited upon the seashore. And the Jewish people, like the sand of the sea, have been tossed about through persecution and oppression by every nation on earth. But the time is coming when they will be gathered together once more as a nation in their own land.

I think the sand refers to Israel, God's chosen people. God chose Israel and gave them the promised land, but they were unfaithful to Him. He has scattered them among the nations of the world, but they are to be brought together as a nation again; the time is rapidly drawing near (Luke 21:30). Already the sands are being deposited on the seashore. The Jews are even now returning to their own land, and this promise is shortly to be fulfilled. The sand of the sea, then, represents the people of Israel regathered and finally blessed through the return of Christ the seed of Abraham.

And Now the Stars

They are heavenly bodies and symbolize a heavenly people. Has God a heavenly people? Yes, His Church. If you are a real member of the Church—I do not mean merely a professing member—but if you have been born from above, then you are a heavenly person. Your citizenship is in heaven. On earth you are a stranger and a pilgrim; heaven is your home. Our obligation is to bear witness of our heavenly nature and to lead others to become partakers in the blessings which we enjoy as the children of God. The stars of heaven therefore represent the Church of God.

Now Abraham is the Father of the faithful. In Galatians 3:9 he is spoken of as "faithful Abraham." It is important to understand this, because then you will appreciate that we are not simply discussing something which happened four thousand years ago, but something which has to do very particularly with ourselves at the present time. In Galatians 3:26-29 we read:

"For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise."

We see then that the threefold seed of Abraham refers to the world, to Israel, and to the Church, and since Christ is pre-eminently the seed of Abraham, it is through Him that these promises are to be fulfilled.

II

The Means

And now we pass to the means of Abraham's justification. God has only one means of justifying souls. He does not justify one man in one way and another in another way. He may use various methods of bringing them to a sense of their need and so leading them to justification, but the instrumentality He employs is always the same.

How then was Abraham justified? Let me say first, that there is an important rule of interpretation known as the law of first occurrence. Wherever a word or expression occurs for the first time in Scripture, that establishes its use and meaning throughout the Bible.

Another Rule of Interpretation

Now if we examine this chapter we shall discover that there are several first occurrences in it. I call your attention to three of them. For the first time you find the "word of the Lord" spoken of. And for the first time you have the word "believed." No doubt there had been belief among men before this, but there is no record of it. Here, however, it is definitely recorded. The other expression is, "Fear not."

Now let us put these three expressions together in this way. We are justified by the "word of the Lord." The Bible is the Word of the Lord. But I want you to see something more. It is very striking to note that the book of Genesis was not written in the days of Abraham. Moses who wrote it did not live until a long time after Abraham, yet we read of the Word of the Lord having been given to Abraham. Who is the Word of the Lord? Why, it is the Lord Jesus Christ. "In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1).

Jesus is pre-eminently the Word of God. It is through the Bible, the written Word, that the Lord Jesus Christ, the living Word, is made known to us. But there was no written Word in that day, and therefore Jesus came directly to Abraham and revealed Himself to him. And Abraham believed Jesus. He believed God "and therefore it was imputed to him for righteousness" (Rom. 4:22). That is how any soul is justified today. "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31). There is no other way.

Abraham Saw Christ's Day

In John 8:56 we read that our Lord told the Jews, and through them ourselves, that Abraham rejoiced to see His day. "He saw it and was glad." Abraham was led by Jesus to see who He was, and what He was ultimately to do for man's salvation. Abraham accepted the truth and believed in the Lord Jesus Christ. He became a saved soul.

And what was the result of this? God said, "Fear not." And when we believe

savingly on the Lord Jesus Christ, what happens? Paul tells us in Romans 5:1, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." All fear is lost in that perfect peace.

The moment Abraham believed on the Lord Jesus Christ he obtained the imputed righteousness of God (Gen. 15:6). But righteousness is both imputed and experimental, and it is important for us to appreciate it. Imputed righteousness saves us from the penalty of sin. Experimental righteousness saves us from the power of sin and is frequently referred to as sanctification. Eventually, when we reach heaven, we shall be saved from the presence of sin.

Many are content to know only the imputed righteousness of Christ and are less anxious to enjoy the experimental phase of it in their lives. This truth is brought out in Isaiah 1:18 where we read: "Come now and let us reason together, saith the Lord. Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Here we have a somewhat similar idea expressed by two different metaphors. But as already indicated, whenever you have an expression repeated in the Bible it is not merely for emphasis, but rather involves an enlargement of the truth.

Meaning of the "Snow" and the "Wool"

It was believed by the ancients that red and scarlet were indelible dyes. Therefore, God takes this symbol of the red color as indicative of sin: "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

Look at the snow as typical of justification. You know what happens in the early days of winter. As the autumn sets in the leaves begin to fall and the ground becomes dirty. Then one morning you find that during the night snow has fallen. All the dirt and disorder are covered with a mantle of white. You can wash linen and even bleach it, yet if you hang it out when there is snow on the ground it will appear dirty in comparison. There is nothing whiter than snow, except a cleansed soul, as it is given in Psalm 51:7, "whiter than snow."

Now what does God do with us? You come to Him through Jesus Christ, and He accepts you, forgives you, saves you, and gives you an eternal standing in righteousness for Jesus' sake. As Paul tells us in II Corinthians 5:21, God has made Him, that is, Jesus, "to be sin for us, who knew no sin; that we might be made the righteousness of God in him." When you come to God through Jesus Christ you are "in him." God sees you "in him" and you have the righteousness of God Himself imputed to you.

But that is not all. There is the further promise, "Though they be red like crimson, they shall be as wool." How is wool cleansed? By the action of water. The water has to percolate through the fiber of the wool again and again and again, and in that way it is made clean. Water is symbolical of the Holy Spirit (John 7:37-39), who is ever seeking to save and

cleanse us from the power of sin in our lives. And if we are surrendering ourselves to Him, we shall enter into experimental righteousness day by day. We shall be growing in grace and in the knowledge of our Lord and Saviour Jesus Christ (II Pet. 3:18).

Abraham then possessed this imputed righteousness. Nevertheless, he did many foolish things after his justification. But he was sorry for them and grieved over them. So shall we always grieve, if we be the children of God, at any departure from His will. Nothing, however, that Abraham may have done in later life could ever undo his standing in righteousness.

III

The Grounds

Now I want you to study the grounds of Abraham's justification. When he asked God how he should know that the promise would be fulfilled, God instructed him to do certain things. "Take me an heifer of three years old, and a she-goat of three years old, and a ram of three years old, and a turtle dove, and a young pigeon." Abraham thoroughly understood what God purposed by it all. He killed these creatures and cut up the animals, but not the birds. He cut the animals down the spine and divided them into two pieces, and laid them on the ground, on one side and the other. Then he put one bird on this side and another on that side and left a path between.

What did all this mean? It was the preparation for the ratification of an irrevocable covenant. Look at Jeremiah 34:18, 19, where you have another illustration of this very thing.

"And I will give the men that have transgressed my covenant, which have not performed the words of the covenant which they had made before me, when they cut the calf in twain, and passed between the parts thereof, the princes of Judah, and the princes of Jerusalem, the eunuchs, and the priests, and all the people of the land, which passed between the parts of the calf."

That was the method by which in patriarchal times an irrevocable covenant was ratified. The contracting parties linked hands and passed through the divided portions of the sacrifice reciting the terms of the covenant, and implying thereby that the divided animal represented the two parties to the covenant and that if either were to fail to carry out his part he was to be dealt with as the animal had been. In other words, it implied that should either party break the covenant he should be put to death.

Symbolism of the Beasts and the Birds

Time will not permit our entering into a detailed study of the symbolism of the beasts and birds mentioned in the vision of Abraham, more than to state that they seem to typify the sacrificial offering of Christ on Calvary through which every blessing comes to us. Their significance is probably to be found in the sacrificial offerings made under the law.

But I want you to notice what happened in this case. Was Abraham a party to this covenant? Did he pass between those parts? No. He fell into a deep sleep and was unconscious of what was going on except as

God revealed to him no part in that he did partake on. "And it was the sun went down and the smoking furnace passed between

Can a smoking lamp make a sentient being therefore the must seek to to nifies. Who is a person—by der to under 19:18. In the given and in its enactment "And Mount smoke, because in fire: and the the smoke of mount quaked. So when C give Moses th appeared to M A smoking fr the Father. A burning lamp say, "I am th 8:12)? He lampstand, or stick, in the There can be lamp represen

Who I Who then v referred to? God the Son. made on this dream, a vision made between fore the found told this in E Here we fi justification. covenant made the Lord Jesu nant is the o soul may be j

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God revealed it to him in a vision. He took no part in the covenant at this time, but he did partake in the benefits of it later on. "And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces."

Can a smoking furnace and a burning lamp make a covenant? Impossible. Only sentient beings can make a covenant, and therefore the language must be typical. We must seek to understand what the type signifies. Who is represented—for it must be a person—by the smoking furnace? In order to understand this, turn to Exodus 19:18. In the twentieth chapter the law is given and in the nineteenth the detail of its enactment is recorded. And this is that. "And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of the furnace, and the whole mount quaked greatly."

So when God came down to Sinai to give Moses the two tables of the law, He appeared to Moses as a smoking furnace. A smoking furnace therefore typifies God the Father. And who is represented by the burning lamp? It is Jesus. Did He not say, "I am the light of the world" (John 8:12)? He is also symbolized by the lampstand, or as it is translated, the candlestick, in the Tabernacle and the Temple. There can be no doubt that the burning lamp represents the Lord Jesus Christ.

Who Made the Covenant?

Who then was it that made the covenant referred to? It was God the Father and God the Son. But the covenant was not made on this occasion. This was only a dream, a vision of it. This covenant was made between the Father and the Son before the foundation of the world. We are told this in Ephesians 1:3, 4.

Here we find the ground of Abraham's justification. He accepted in faith this covenant made between God the Father and the Lord Jesus Christ. That same covenant is the only ground upon which any soul may be justified today. What is that

ground? The finished work of Christ on Calvary.

How did Jesus come to Calvary? In His infinite love God in eternity entered into a covenant with His Son, Jesus Christ. In this covenant Jesus undertook to come into this world as a man and to live our life. He undertook to live His earthly life perfectly and without sin, and then to give that sinless life as a ransom and an atonement for our sinful lives. And God the Father undertook on His part to accept, forgive, and save eternally all who came unto Him through Jesus Christ.

Oh, how effectually the sin of the believer has been done away through the blood of Jesus! In Hebrews 10:16 you will find the terms of this covenant which we have been studying. "This is the covenant I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; and their sins and their iniquities will I remember no more." Forgiven, forgotten, all our sins are gone forever through the finished work of Jesus Christ.

The Conversion of Evan Hopkins

In closing I recall the story of one whose soul found everlasting comfort and consolation in the realization of this truth. The late Rev. Evan Hopkins was at one time the leader of the Keswick Convention in England. At nineteen, he was led to believe personally and savingly on the Lord Jesus Christ. He was spending the summer by the seaside, and had gone out one day on the moor which ended in a precipitous rock. At the bottom, hundreds of feet below, was the sea. He sat down on a shelving ledge and was enjoying the scenery, when suddenly he began to slip! He slipped and slipped until he came to the very edge and there he stopped. In that moment he realized what he had never realized before, that he was a lost sinner, and he made up his mind that if God enabled him to reach safety, that not for another day, if it were possible, would he go without finding salvation through Jesus

Christ. And God, who is ever watching and ready to make the path plain, led him in the following way.

He turned to the Bible and opened it at I John 1:9. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." The Spirit of God enabled him to see what was implied in those words, the idea of a covenant. And he asked himself this question,

"If we confess our sins, God is faithful and just. Faithful to whom? Just to what?"

He thought there must be behind those words a covenant, and the whole truth I have been trying to explain to you flashed through his mind.

"There is a covenant," he said, "between the Father and the Son. God has obligated Himself to accept, forgive, and save every soul that comes to Him through Jesus Christ. Jesus has paid the sinner's penalty; He has died in the sinner's place; He has suffered in the sinner's stead. Therefore the debt has been paid. God must be faithful in the forgiveness of sin, and He is just in so doing because Christ has met every claim."

Evan Hopkins knelt down and prayed something like this, "Lord, for Jesus' sake, because of what He has done in fulfillment of that everlasting covenant, accept, forgive, and save me."

God Is Still the Same

God did so, and He used that man marvelously. And I believe that what He did for Evan Hopkins, He can do for you as well.

If you have never done so before, will you not now obtain a part in the everlasting covenant? Will you not enjoy the blessing of justification, and know that you are Christ's and God's, and that heaven is your home? It is possible now; I can say nothing about a week from now, or an hour from now. But if you will come this moment you know what God's sure promise is. He has said, "Him that cometh to me I will in no wise cast out." (John 6:37). Will you not come to Him now?

*Every pine and fir and hemlock
Wore ermine too dear for an earl,
And the poorest twig on the elm-tree
Was ridged inch deep with pearl.*

—The First Snow-Fall
by James Russell Lowell



The Metropolitan Museum of Art.
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Why Missionary Service?

A Young Man's Appeal to Young Men

By Hobart Childs, Wheaton College, Wheaton, Ill.

THIS message does not concern you unless you know Jesus Christ as your individual Saviour from sin and as Lord of your life. Romans 10:9 tells us, "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved," and Acts 4:12 states, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

Unless you have taken this first step, even though you may be a church member, the missionary call is not addressed to you. It is important that you should take this step, however, because "all have sinned and come short of the glory of God," and "the wages of sin is death"—death in the sense of eternal separation from God, where there is weeping and gnashing of teeth. But to those who have accepted redemption through the atoning blood of Jesus Christ, the call to missionary service is imperative.

The Hebrew Love-Slave

Once we have accepted Jesus Christ, we have pledged our allegiance to Him for eternity. We love Him because He first loved us. Christ has laid down His life that we may have life, and it is certainly our duty to love Him pre-eminently and seek in every way to please Him.

There is an Israelitish custom mentioned in Exodus 21:1-6 and Deuteronomy 15:12-17, that is typical of this relationship. When a Hebrew was a slave to another he was required to serve but six years. In the seventh year he was allowed his freedom. But if the servant loved his master and preferred to remain with him, then he was to be taken to the judges, his ear placed against a door, and a hole bored through it with an awl. By this ceremony the servant was sealed to his master for life, and became what we sometimes speak of as a love-slave. The man was at one and the same time a free man and a servant. He was free because he was serving of his own voluntary choice. He was a servant because he did whatever his master desired him to do, but he did it because of love.

It is just so with the Christian. He is Christ's love-slave. It is a joy to the Christian to do whatever his Lord asks of him.

In John 21 Jesus three times asks Peter, "Simon, son of Jonas, lovest thou me?" and when Peter replied in the affirmative, Jesus said, "Feed my sheep." Thus Jesus very clearly gives the true test of our love to Him. "Do you love me? Then feed my sheep." Many people think they love Jesus because they feel in a general way friendly toward Him. But this is not the love the true Christian has or the love Jesus expects. Do you love Him enough to forsake all and follow Him wherever He leads?

When Friends Oppose

In Luke 14:26 we read, "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." We can scarcely imagine a stronger expression of our love to Christ, than this. We know from many of Christ's utterances that He wants us to honor and obey our own parents, that we are to love our neighbors as ourselves, etc. So it is clear that our love to Him is to be so great, so perfect, that in comparison, our affection for our parents and those dearest to us on earth will be as though it were hate.

This cannot be a potential love, a merely professed love, it must have the genuineness back of it that will impel to action. Sometimes people allow their friends to keep them from going to the foreign mission field. This is not the love Christ would have. There is nothing that we have any business to love if it stands between us and our Lord. He must be first.

Often we hear the excuses, "I am not capable," or, "There is a great need in our own country." But Jesus Christ said, "All power is given unto me . . . Go ye therefore, and teach all nations . . . and, lo, I am with you always, even unto the end of the world." Could we ask any greater resources? Could we ask any greater authority? Jesus Christ has all power and has promised to go with us all the way, even unto the end of the world. Jesus Christ has all authority, and if we truly love Him we will joyfully accept and obey His command to "teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you."

The "Stay-at-Homes"

Now Christ has said that if we do not have such love toward Him that our earthly loves are as hate in comparison, we cannot be His disciples. If you are a true child of God you should be willing to do all that the Lord has required, especially to obey this greatest command, to preach the gospel to all nations.

Now we can never do this by staying at home, as some who are unwilling to go try to say. They suggest that there is need of the gospel in this country, that there are many who have not accepted or heard the good news even in this enlightened land. This is all very true, but at the same time when you are staying here trying to win a few score of souls to the Lord, there are a few million dying in South America, China, Africa, and India without ever hearing one word of the way of salvation. And why? Because you do not love the Lord enough to obey His call to go into all the world and preach the gospel to every creature.

We find many excuses for staying in the easy places and we are committing two sins

in so doing. First, we are failing to trust Him who has promised to be with us all the way, the One through whom we can do all things. Second, we are disobeying the One we profess to love; we are loving something or somebody or ourself more than we love the Lord Jesus Christ.

How Jesus Met Excuses

One time during Jesus' ministry a scribe came to him and said, "Lord, I will follow thee whithersoever thou goest." Jesus answered, "Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head." This scribe was such a man as today would join the Church and profess to be a Christian, but who would be unwilling to go to the foreign mission field, because he did not love Christ sincerely enough to be willing to undergo hardship for Christ's sake. He loved his house and his soft pillow better than he loved Christ. Such would-be Christians are not members of Christ's true Church. "If any man come to me and hate not his father . . . he cannot be my disciple."

Another man who wished to follow Jesus said, "Lord, suffer me first to go and bury my father"; but Jesus said, "Let the dead bury their dead." Here again Jesus emphasizes that if anyone wishes to be His disciple he must love the Lord Christ supremely. Important as was the burial of his own father it was insignificant beside the necessity of full obedience to Christ.

Another said, "Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house." To this one Jesus replied, "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God." This man had decided that he loved Christ and was willing to follow Him, then turned back in his affections to the friends at home, thus showing that his love for Christ was only a shallow love, and that he was not fit for the kingdom of God. Similar are many people today who join the Church, but when it comes to service for Christ on the mission field, they turn in their affections away from Christ and back to family, friends, or some other interest in the home land.

What Obedience Means

Quoting again from Jesus, "If ye love me, keep my commandments," and "If a man love me, he will keep my words."

It is thus clearly imperative that every Christian shall love Christ to the extreme even to hating all else that conflicts with obedience to His commands, and that loving Him we will obey Him. "Why call ye me Lord, Lord, and do not the things that I say?"

Jesus again emphasizes the necessity that our love be so genuine that we shall obey and not merely profess, in His parable of

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the two sons. The father said to the first son, "Go, work today in my vineyard." The boy said he would not, but later repented and went. Then he gave the same command to the second son, who said he would go, but did not. It is perfectly clear that the first son was the one who was pleasing to his father for, as the apostle

James says, "Faith without works is dead."

Jesus Christ will not compel anyone; He wants willing servants. Every Christian, if he is truly a child of God and an heir to eternal life, will become a love-slave, and not only sing, "I'll go where you want me to go, dear Lord," but will go. He will go

joyfully to the most needy place, because his chosen Master has commanded him to "go and make disciples of all nations."

Are you Christ's love-slave? If you are a Christian you should be, and you should go to the foreign mission field, unless God gives you a very definite and personal leading to the contrary.

A Call to Service *and* to Sacrifice

By Stanley H. Frodsham, Springfield, Mo.

A WRITER for the *Economist*, who visited Germany recently, states: "The present plight of the German people breeds a state of mind which can only lead to revolution . . . The young men of all classes in Germany are in a revolutionary frame of mind, which threatens by next winter to express itself in action, unless the situation changes in the meantime . . . The majority of people in Germany—and I believe it is still a majority—which dreads revolution is particularly afraid of the *Akademiker*, the young men who have been through the universities to qualify as doctors, lawyers and engineers, and who find themselves stranded as unemployed intellectual proletariats."

We Will Hit Back

This writer continues, "These will be the spearhead of the revolution . . . They are revolutionaries not because they believe that this revolutionary program will bring them salvation, but because they are frustrated and disillusioned in their own individual lives. The spur that goads them is emotional and irrational. They say, 'Life has misused us. We will hit back at life wherever we can see a target, hit back at the government, the capitalists, the Jews, the foreigners, no matter, so long as we strike a blow. We cannot make our own position worse, and by some miracle we may make it better. At least we shall enjoy the satisfaction of relieving our feelings! At the worst we shall perish out of a world which has given us nothing to live and work for!' This is the rising note of revolutionary despair in Germany."

Looking for a Leader

President Hoover's plans to postpone for one year all payment of inter-governmental debts and reparations, both principle and interest, may possibly postpone the coming storm. But the storm is coming. The Lord made it very clear that at the termination of the times of the Gentiles there would be "upon the earth distress of nations, with perplexity . . . men's hearts failing them for fear, for looking for those things that are coming on the earth." The world is looking for a man who will lead it out of the bog of depression. Dr. Nicolas Murray Butler, president of Columbia University, recently made an address in Paris which was reported in full in the *New York Times*, in which he said

that what was wrong with the world was "lack of competent, constructive and courageous leadership, political, social and economical." He said, "A man with a plan, however much we may dislike it, has a vast advantage over a group sauntering down the road, complaining of the economic weather and wondering when the rain is going to stop." Satan will have his man with a plan forthcoming. Men will call him a superman. God does not give him that name. The scriptural designation for him is "the beast."

Bidding for the Youth

There are two men on the earth today who have plans; one is Stalin, who is putting through a great industrial plan in Russia, and the other is Mussolini, who is striving to bring forth a great revived Roman Empire. Both these men have keen enough insight to recognize that the youth of today are the ones that must be trained to meet the problems of tomorrow. In a recent article in *McCall's Magazine* there is a statement that "there are 3,135,000 young communists organized in Russia. They have their own newspaper, the brightest, most audacious and fearless sheet in the country. The future of Russia lies in the hands of these young people." Mussolini has recently padlocked 15,000 Catholic clubs in Italy, alleging they were busy plotting the overthrow of the Fascist régime. He is endeavoring to train the youth of Italy to catch the Fascist ideals, and will brook no opposition.

For Christ or Antichrist

God too, is bidding for the youth of this generation. A few weeks ago we read an article by George T. B. Davis asking for prayer for revival among the youth of our land. He is planning to place a Testament in the hands of every college and high school student in the country. During the past few months there have been special youth evangelistic campaigns in London and some 11,000 young people have turned from the world to God, and plans are on foot for a continuation of these youth campaigns throughout the British Isles. In the July issue of *World Dominion* there is a most encouraging report of meetings that have been held in all the largest public schools in Australia and New Zealand by Dr. Howard Guinness, where hundreds of boys have yielded their lives to

God. In Canada, Dr. Guinness found that school after school flung wide its doors for his gospel message. This is the day to sow the gospel seed to win our youth for Christ. The Master reminded us, "The night cometh when no man can work."

Ineffective Atheism

Paul said he was not ashamed of the gospel, for it is the power of God unto salvation. There is no power in the negatives of Atheism, and they do not satisfy. We cull the following illuminating illustration from *World Dominion*:

"In Russia the anti-religion campaign continues unabated. For the sake of peace and promotion the peasant soldier often professes to swallow the instruction which is ladled out to him, but he keeps an icon (sacred picture) under his pillow and prays at night that God may forgive him his blasphemy. The Bolsheviks themselves speak of 'anti-religious hypocrisy,' and the Russian military press confesses that its anti-religious propaganda is the least successful part of its educational scheme. The destruction of the stocks of Bibles imported from England into the U. S. S. R. has been ordered by the Council of People's Commissaries. The evangelization of Russian youth is a great and pressing problem. From Harbin, in Manchuria, a correspondent writes, 'Three hundred keen Christian youths have formed themselves into what they call the Gideon's Detachment. All the members are doing their best to reach the Russian youth everywhere. Russia's young Christians keep the torch burning. When one is deported or imprisoned, or even killed, his place is immediately taken by others. God grant that His children may continue to stand for the truth.'"

Let Us Labor On

It is for us to obey the Master's instructions and "occupy" until He comes, faithfully sowing the seed of the gospel beside all waters—in this land and to the uttermost parts of the earth, "steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord." Sometimes that which appears to us an ineffective ministry may be signally owned of the Lord. An illustration of this is to be found in Mrs. Howard Taylor's latest book, *Guinness of Honan*. When Mr. Robert Powell went as a pioneer worker

to the city of Kai-feng in Honan, China, he found tremendous opposition on every hand—for that city had turned out the Roman Catholics seventy years previously, and had ever since boasted that neither the foreigner nor his religion could obtain a footing within its walls—but he was amazed to find a pleasant-faced man, Mr. Chu, who was a believer in the Lord Jesus Christ, a man who had never seen a missionary in Kai-feng.

Convicted by the Scriptures

This was the man's story. Sixteen years previously an old colporteur named Wang came to that city to try to sell books. He was sent there by a godly missionary who knew how to pray. Mr. Chu began to talk to the colporteur at his bookstall, but suddenly the leading teacher of the city came up, Mr. Wang Kwang-Fu, noted for his violent temper no less than for his learning. "Attacking the colporteur with blows and curses, he overturned the stall, scattering the books on the street. 'Whoever reads them will go blind,' he shouted; and finally drove the old colporteur away, with volleys of abuse. He then ordered the bystanders to gather the books into a heap that he might burn them. This was done, but not before Mr. Chu in helping to pick them up had managed to secrete quite a number in his long loose sleeves. These he carried home to read in secret. Weary and deserted, the colporteur trudged back to his city, without barrow, books or money. He had been robbed of all. The journey had been a failure apparently—would have been so, no doubt, but for the

prayer behind it. The old man was much discouraged and did not live to hear the outcome."

The Labor Not in Vain

Mr. Chu found among his spoils four little books called the Gospels, a Christian catechism, *The Guide to Heaven*, and other tracts. These he set to work to study. "He read and believed. His wife believed. His son, daughter, son-in-law and son's wife, also believed. An old blind lady who had smoked opium for twenty-nine years, trusting in the power of Christ, broke off the habit. Her two sons became interested; and afterwards, when missionaries came to live in Kai-feng, they too confessed Christ. All this on the strength of what Mr. Chu told them of the Bible. The teacher, Mr. Wang Kwang-Fu, meanwhile lost his reason, and as he was dangerous the magistrate had him fastened by a chain round his neck to a millstone in an outhouse. He would not allow himself to be clothed, and there remained summer and winter, miserable and naked, until after ten years he died." In the meantime Mr. Chu made a four days' journey to some missionary, who told him more concerning Jesus, gave him more books, and prayed with him; and he returned home a real Christian, to become later a pillar of the church which the Lord founded in Kai-feng. Old Colporteur Wang's day of apparent failure will be counted a day of success in the annals of eternity.

What You Have

Some excuse themselves from laboring for the Master because they have not the

gift of an evangelist, or a teacher or pastor. But all are called to witness. A letter from an enthusiastic friend in Oakland tells of a message that was a great help to him. Summarized it is as follows:

"God wants all you have—not what you haven't. If you give all to Him, He will return all to you, multiplied a hundred times. What is that in thine hand? Moses, a rod; Shamgar, an ox goad; Gideon, a pitcher, lamp and a horn; Samson, the jawbone of an ass; David, a sling and five stones; the lad, five barley loaves and two sardines; the widow, two mites; rough-and-ready Peter the fisherman, God's message in the Holy Ghost, resulting in 3,000 saved; Dorcas, a needle."

Let God use what He has put into you. I remember hearing a self-sacrificing preacher say one time, "To me the gospel tithe is all that I have and myself thrown in." A one hundred per cent consecration will produce a one hundred per cent result.

Do What You Can

There is no service which pays so well as service for the Lord Jesus Christ. Mary's alabaster box of spikenard was not too expensive to give to the Master. "What waste!" was the comment of the majority. The Lord did not consider her love gift as waste. He immortalized her sacrifice and her service, and told us that wherever the gospel is preached, what Mary did would be told as a memorial of her. "She hath done what she could," was the Master's comment. He asks no more and no less of each of us.

All Things Working Together for Good

By Rev. James Ostema, Champaign, Ill.

NO text of Scripture has brought as much cheer into the lives of God's people in time of trouble as Romans 8:28, "We know that all things work together for good to them that love God, to them who are the called according to his purpose." It expresses the overruling providence of a loving, all-wise, all-powerful, and unchangeable God.

He overrules in everything. Jesus said that the hairs of our head are numbered and not even the fall of a sparrow escapes His Father's notice. Nothing can happen to you which will not bring a blessing if you love Him. If we have sought the kingdom of God and His righteousness, all things that are necessary to develop our Christian character will be given to us. "No good thing will he withhold from them that walk uprightly" (Ps. 84:11), and "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning" (James 1:17).

Even the Unpleasant Things

Nothing can happen to you that would escape the overruling providence of God,

not even the unpleasant things that others do to you. He overrules in criticism as well as in commendations. The unkind things that are said and done against you are bound to bring blessings into your life if you love Him. He overrules in your failures as well as your successes; the trials as well as the blessings; the undesirable as well as the desirable experiences.

He overrules in all your blunders, in all your mistakes, and even in all of your sins, if you love Him. If you have failed to reach the experiences that you had desired, refuse to be discouraged, because He knows all about it. "Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust" (Ps. 103:13, 14). Every time that you have stumbled can be made a blessing by putting you on guard in the future. When others would deliberately hinder you in your progress in the Christian life, God has declared in His Word, "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn" (Isa. 54:17). Whenever we are chastened by

the Lord, it is because He wants to draw us a little closer to Himself, since He loves us far more than any earthly parent ever could love his own child. "No chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them that are exercised thereby" (Heb 12:11). When your faith is put to the test, take courage, knowing "that the trial of your faith, (is) much more precious than of gold that perisheth, though it be tried with fire" (1 Pet 1:7). Wherein can we see and enjoy the overruling providence of God?

Disappointments Also

We can see this truth in what some people call disappointments. They tell of a Christian who struck "disappointment" from his vocabulary by omitting the first letter, "d," and in its place putting the letter "h," looking upon a disappointment as His appointment.

Why be disappointed when inclement weather comes upon you? An aged pair were asked, as they spoke of many joys that had been their portion, "Have you,

Moody Bible Institute Monthly

Great Missionary Addresses May be Looked for at Founder's Week Conference

then, had no yes! Where showers have

Whenever about the we the Psalmist, Lord hath n glad in it" Illinois city meetings in clouds would would say, "I will spoil t the text, "TI hath made; it!" After r wall texts f them was th mailed it to passed and h special meeti his home, th was the moti Lord hath n glad in it."

McCutcheon

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January, 1

then, had no clouds in your sky?" "Why, yes! Where else could all the blessed showers have come from?"

Whenever you are tempted to complain about the weather, remember the word of the Psalmist, "This is the day which the Lord hath made; we will rejoice and be glad in it" (Ps. 118:24). I go to an Illinois city nearly every year to conduct meetings in a certain church. When the clouds would appear in the sky, the pastor would say, "I am sorry that this weather will spoil tonight's meeting." I quoted the text, "This is the day which the Lord hath made; we will rejoice and be glad in it!" After returning home I received some wall texts from New York, and among them was that above mentioned verse. I mailed it to my friend. Another year passed and he invited me back to assist in special meetings. While eating dinner in his home, the first thing I saw on the wall was the motto, "This is the day which the Lord hath made; we will rejoice and be glad in it."

McCutcheon's Cartoon of a Hot Day

Years ago, John T. McCutcheon, the *Chicago Tribune* cartoonist, furnished a cartoon for the paper on a hot August day. He pictured a business man in his office with his windows open, his electric fan in operation, and a handkerchief in his hand wiping the perspiration from his face. He was trying to keep comfortable while the sun was sending its heat into the room. He grumbled and said, "Why do we have this extremely hot weather?"

The cartoonist also pictured a farmer in the field under the same sun, pitchfork over his shoulder and broad rimmed hat on his head, stroking his beard and saying, "This is mighty fine weather for corn." So things that happen to us can be viewed from different angles. Undesirable experiences are often blessings in disguise.

Removal of Loved Ones

We see the providence of God in the removal of our loved ones and friends to be with Himself. We often wonder why they are taken from us. But God never makes a mistake, and it is always true that "the ways of the Lord are right" (Hos. 14:9). He is never indifferent about our losses. He could have spared you the loss of that loved one, and would have prevented it were it the best for all concerned. None can be taken without our blessed Lord's consent, since He holds the keys of death and of the unseen world (Rev. 1:18).

We who have seen the Lord take our little children to be with Himself will never know until we meet Him face to face, the many evils that they have escaped by being taken from us. We ought to realize that all Christians are taken in answer to our Lord's prayer when He says, "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory" (John 17:24).

We are often perplexed about why so many useful servants of the Lord are taken away in the prime of life, when according to our judgment their work seems to be unfinished. But God, who never errs in judgment, overrules in His all-wise providence.

A True Missionary

Some years ago a young man named Casidy heard the call of God to go to China as a missionary. He responded, and after years of preparation, sailed from our western shores. While on the ocean liner, he spent some time among the Chinese returning to their own country, and was used by the Lord to lead some of them to Himself. But while laboring among them he contracted smallpox, and never saw China.

Years afterward another missionary penetrated to the heart of China, and to his surprise found a congregation of Chinese Christians in a community where no foreign missionary had ever entered. On inquiring where they had heard the gospel, he was told that some of them had returned from America and a missionary named Casidy



Rev. James Ostema

had crossed the ocean with them and led some of them to Christ. Then they in turn brought the good news to their own people, which resulted in a number of conversions and the establishing of a church.

Can we ever be tempted to think that he had made a mistake and that he was out of the will of God in leaving America to bring the gospel where Christ was not known?

Sickness a Blessing

None of us ever welcome sickness into our homes when perhaps we sit up during weary hours of the night while a loved one hovers between life and death. Sickness in itself can never be a blessing, but God can bring a blessing into our lives through sickness. God has a purpose in every sorrow, suffering, and all pain that becomes the sad experience of His children. "In all their affliction he was afflicted" (Isa. 63:9).

But our affliction may have come because we have not followed the Lord as closely as we should, like the Psalmist who said, "Before I was afflicted I went astray" (Ps. 119:67), and, "It was good for me that I have been afflicted; that I might learn thy statutes" (Ps. 119:71). God often has a better opportunity to speak to us when we are on our backs than when we are occupied with the daily routine of life.

Have we on the other hand, learned that our afflictions make it possible in God's providence for us to be a greater blessing

to others? Paul had learned that precious truth, for he said, "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God" (II Cor. 1:3, 4). Then a great blessing can come to us in sickness when God who knows the future allows the sickness to prevent a great calamity.

Saved from the Titanic Disaster

An English Bible teacher had arranged to come to America to conduct some Bible conferences, and made all arrangements for his passage on a liner which was to take her first trip across the Atlantic. But just before the boat sailed his wife was taken sick, and he cancelled the trip. The ill-fated Titanic left, and in trying to make a record struck an iceberg, and 1,600 souls went down to a watery grave. Are we sure that this Bible teacher's life would have been spared?

While laboring as a young preacher in northern Indiana the writer spent a few nights in the home of some Swedish Christians, and heard an incident which left a lasting impression on his mind. There was a godly miner in Sweden who always rested in God's overruling providence. Most of the men who worked with him were unbelievers and could not understand him. Whenever he passed through an unpleasant experience he would say, "Praise the Lord, something good will come of this," but they laughed and ridiculed him. One day before going down in the mine, he was conversing with some of the men, and placed his lunch on a rock while he talked. A dog picked it up and disappeared. The men wondered how he would take it, but he said, "Praise the Lord, something good will come of this."

They all went down into the mine, but at noon while the others ate their lunches below, he came to the surface and ate in a restaurant. While he was eating, the mine caved in and killed several.

A Story of a Ten Dollar Gold Piece

The truth about how God overrules applies not only to Christians individually but to Christians collectively. A New York minister, who is now in heaven, told about working late one night. As he was leaving his office and took his keys from his pocket to lock the door, a ten dollar gold piece slipped out and rolled down the sidewalk. He tried to find it, but failed. He then asked the Lord to let some Christian find it who needed it more than he.

During the next church prayer meeting he gave those present an opportunity to testify to what the Lord has done for them. And among them was a poor widow, who with her face beaming with joy, told how she was about to be turned out of her house because she did not have ten dollars to pay her rent, and how she prayed that the Lord might in some way provide the money. After praying she was passing the church and as she glanced down at the sidewalk, she saw a sparkling ten dollar gold piece, and praised the Lord for answering her prayer! The minister did not let her know that he had lost the money,

but thanked God for answering his prayer as well as hers.

When Enemies Oppose Us

It is only those who know the Lord who can praise God in persecution. But the Word of God tells us that "all that will live godly in Christ shall suffer persecution" (II Tim. 3:12). Our blessed Lord permits opposition to be directed at us in order to make us stronger and also to enable us to become a greater channel of blessing to others. While Jacob supposed that his son Joseph was dead and while he was perplexed about Benjamin, he cried out to his other sons with anguish of soul, "Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me" (Gen. 42:36). Has the reader ever been tempted to speak that way? But was Jacob right? We know that he was wrong, little realizing that the things that he supposed were against him were those that God was using to provide for him and for his loved ones during the long period of famine.

An evangelist tells about an open air meeting in Chicago. He took a young man with him who could sing and they stood on the corner and made a joyful noise unto

the Lord. But their effort did not appeal to the passers-by. Then the enemy of our souls caused a drunken man to discourage them by dancing to the tune they were singing. Finally a large crowd gathered to watch the drunkard. Then the evangelist mounted a soap box and preached to the crowd. He afterward testified that one of the best open air meetings he ever conducted was when the devil provided him an audience!

What about Unanswered Prayer?

There are problems in our prayer life that almost drive us to distraction. But "God's delays are not necessarily God's denials." One of Daniel's prayers was answered after twenty-one days of conflict in the heavenlies (Dan. 10:12-14). Many parents have prayed for years for the salvation of their sons and daughters without answer, but is God indifferent? Even though those parents may never live to see their prayers answered, can we charge God with unfaithfulness?

A godly father and mother had seven sons who grew to manhood without being saved. The day finally arrived when the father passed away into the presence of his Lord. His sons saw his spirit depart from

his pain-racked body. The room was filled with sadness as he breathed his last. Then the oldest son said, "If as good a Christian as father could pass out of this life with such a struggle, what chance have we who are not Christians of ever going to heaven where he went?" They all finally knelt beside their father's bed and committed themselves to the Lord. God's Word can never fail, "Though it tarry, wait for it; because it will surely come, it will not tarry" (Hab. 2:3).

Disappointments and losses may come; perplexities and sickness may be our lot; our faith may be severely tested and our enemies may do their utmost to discourage us; the heavens may seem like brass in times of prayer; the enemy of our souls may try every device to snatch us out of our Shepherd's mighty hand, but in the midst of all these heart-breaking experiences, we can be more than conquerors through Him that loved us with an everlasting love, and say triumphantly with the apostle,

"We know that all things work together for good to them that love God, to them who are the called according to his purpose" "who worketh all things after the counsel of his own will."

"Men Ought Always to Pray and Not to Faint"

By Alexandria Robertson,* Newark, Ohio

A PICTURE of the past comes before me with its hopes and aspirations, its joys and sorrows, its disappointments and pain, its dangers seen and unseen. Many faces often come before me which I shall meet again only when the veil that hangs between us is drawn aside by the eternal God and we are reunited never more to know separation. The way over which our feet traveled we were many times at a loss to understand, but in after years we came to see with a clearer vision as God's way of leading us on to fields of larger service. We have come to see how much above our thoughts is God's unfailing wisdom for the life of His children.

Never once has God failed us through all these changing scenes, but in His loving kindness He has prevented many things which would have worked out to our hurt. With His infinite foresight He was preparing us for that time in which the lessons learned would be of priceless value. We have yet to see for the first time, God prove unjust or unkind, but His loving kindness has been far beyond what we have deserved.

These Trying Days

To many the present is one of the most nerve-destroying periods ever experienced, because conditions such as we have never before faced in this country now confront us. The specter which menaces us as a na-

tion today is cause for grave consideration. It is not one which man, with his limited powers, can settle. Committees and commissions appointed for that purpose, meet and discuss the matter pro and con, but no real solution has been found; and it seems to us that the reason for this failure is because they are not looking in the right direction for assistance.

When we as a nation come to realize our dependence upon a power higher than our own, come to see how helpless we are in the face of matters so momentous to the welfare and safety of this great people; when we come to bow before God in humility, giving Him the honor due to His great and holy name, then will He come and save us with His mighty power.

Why Should We Fear?

Why should we tremble at the crisis we face? Many who have not known God and His saving power have been so overwhelmed that they have been unable to rise above the torment; reason has been dethroned because of worry, but this has not helped the situation. Some have given up in despair, and a bullet from their own hand has told the tragic story of defeat.

But as we think of the past and enumerate the blessings which have been received, the protecting care shown, the help in time of need, the comfort in sorrow, the strength renewed in our hours of weakness, we feel sure that if we trust in Him, who has been our dwelling place in all generations, He will not fail us in the crisis we now face.

How can we dishonor Him by allowing doubts to fill our hearts? More things are wrought by prayer than this world dreams of. And what has been done can still be done if we will put our trust in God.

How to Win Out

We pray that hope renewed and courage for the fray will give us a stronger determination to win out in this fight with adversity; knowing that God will show His saving power if our faith is sufficient to believe that our prayers will be answered.

God does hear, does answer, does keep His promises. He never fails to do His part; never grows weary or forgets. As the mountains are round about Jerusalem, so the Lord is round about his people."

"What time I am afraid I will trust in thee," we will keep as our motto as we pray through our difficulties. Burdens borne alone will crush the bearer, but when Jesus helps to bear the load it lighter grows, as our strength is swallowed up in His power, and we lose ourselves in His might.

Not us, but Christ in us, shall win the victory, and we shall go on with an unfaltering determination, to face the future as good soldiers of Jesus Christ, praying through our difficulties instead of giving up in despair.

God loves us too much to give us all we ask for. We sometimes pray for razors, and then complain and say that God doesn't answer prayer.—D. L. Moody.

Moody Bible Institute Monthly

*The writer is a shut-in who would thus like to help by her pen "in the great battle for the cause of truth."—Editors.

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It may be

January, 1 Dr. Paul

A New Year Sermon

By Rev. James M. Gray, D.D.

Reprinted from *The Christian Herald*

□ □
And now, Lord, what wait I for?—Psalm 39:7

ANOTHER twelve-month has passed away and we are yet in the land of the living. If we give this serious consideration, we must regard it as remarkable. Some think death the strangest wonder of human history, but is not life stranger? To use another's illustration, "A steam engine in a vessel at its dock is not so extraordinary as a steam engine in a vessel plowing the sea." And is it not less singular that the machinery of our existence should cease to operate, than that it should operate at all? How surprising an infant should live an hour! How marvelous that it should continue to live three-score years and ten! When we reflect upon our frame, and the shocks of life it must endure, must we not exclaim with Young,

Strange that a harp of thousand strings
Should keep in tune so long!

Is it to be wondered at if, like David, we too should put the question, "What wait I for?" The mystery of being here is not profounder than the mystery of staying here.

Putting the Question to Ourselves

Let us, therefore, put the question to ourselves this morning. There are children present. Boys and girls, what wait ye for? There is another life beyond this and every one enters upon it sooner or later. Why do you tarry here? There are young men and maidens present. What wait ye for? "It is appointed unto men once to die." Why then have you not died? There are careworn heads of families present. What wait ye for?

"The light our paths surrounding,
The loves to which we cling,
The hopes within us bounding,
The joys that round us wing—
All melt like stars of even
Before the morning ray;
Pass upward into heaven
And chide at our delay."

There are white hairs present, too. Even if, by reason of strength, ye be fourscore years, yet is your strength but labor and sorrow. What wait ye for?

Is it enough for the boys and girls to say that they are waiting to be men and women? For the youths that they are waiting to get a start in life and settle down? For fathers and mothers that they are waiting to see their children educated and established? For the aged that there are earthly enterprises to whose success their presence is still necessary? Are these things really what we are waiting for, and all that we are waiting for?

Now let us ask God the question. The Psalmist felt he could not trust his own conclusions, and so he said, "Lord, what wait I for?"

I

It may be you are waiting to be saved.

God is not willing that any should perish, but that all should come to repentance and live. "O Ephraim, how can I give thee up, how shall I leave thee, Judah?" (Hos. 6:4; 11:8). Behold Him weeping over the Holy City, "O Jerusalem, how often would I have gathered thy children together, as a hen gathereth her chickens under her wings, and ye would not" (Matt. 23:27). He is so pleading with some of you today.

To go back no farther than the past year, has there been no sermon, no invitation or warning, no supplication or exhortation, that has appealed to your intelligence, or moved your emotions, pleading with you to accept Christ? Have you lost no friend or neighbor by death during that period? Have you had no escape from bodily peril or no illness to remind you of the uncertainty of life? Can you conscientiously say that in all these respects God has left you alone? Has He done not a thing to startle you out of your false security, to convince you of sin, to invite you to the Saviour?

I repeat, has God left you absolutely alone? Ah! you cannot say that He has.

Escaping Shipwreck

Once when convalescing from a long illness, it was suggested that for the benefit of the change I visit the British provinces. Arrangements were all made when, unexpectedly, another malady threw me on my bed again. How disappointing! For what was I waiting longer in the sickroom?

Soon I received a satisfactory answer. Picking up a newspaper I read that the steamer in which I would have sailed, struck a reef on entering St. John harbor, and almost instantly sank.

It may be that in His mercy, God is now holding back some of you from a more disastrous shipwreck. Before you embark upon the ocean of eternity, He would have you take passage in the only craft that can furnish assurance of a safe voyage, and bring you to the desired haven. It is this that you may be waiting for. Waiting to be saved! Waiting to repent and believe the gospel. Waiting to have your sin put away through the washing of regeneration and renewing of the Holy Ghost.

But "God's Spirit will not always strive with man." There comes a period when "he who, being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy" (Prov. 29:1). God forbid it should be so of you. God forbid that your transient impressions, and hasty resolves, and speedy apostasies should be the weary story over again for the present year.

"How long halt ye between two opinions?" (I Kings 18:21). God pushes for a decision and an immediate reply. "Today, if ye hear his voice, harden not your hearts" (II Cor. 6:2).

II

It may be you are waiting to bear fruit. You are, by the grace of God, already saved, let us suppose. But for what purpose were you saved? Since God loves you with a "love that passeth knowledge," and since "to depart and be with Christ were far better" than to remain here—why did He not call you to Himself at your conversion? Why are you here instead of enjoying your Redeemer's presence? There must be some reason. "Ye have not chosen me," said Christ, "but I have chosen you and ordained you, that ye should go and bring forth fruit, and that your fruit should remain" (John 15:16). May it be to give you another opportunity to glorify His Father by bearing fruit, that you are still here?

"A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground? And he answering said, Lord, let it alone this year also, till I shall dig about it, and dung it: and if it bear fruit, well: and if not, then after that shalt thou cut it down" (Luke 13:6).

The Fig Tree and the Vine Dresser

It requires no great imagination to perceive in this fig tree, not merely the Jewish nation, but "all and each who in after times should be elected out of the world to the privilege of a nearer knowledge of God." In a word, to you and me, if we are disciples of Christ. And in the vine-dresser we behold the great Intercessor for His people, who now appeareth in the presence of God for us.

The three years in which the owner looked for fruit and found none may represent youth, early manhood, and the prime of life. In the poetic language of an old Puritan, did we offer unto the Lord "the firstling of our strength," or was it permitted to run into "wildwood and wanton branch"? Have we presented unto the Owner of the vineyard "a ripe basket of summer fruit," or have our maturer years been "eaten up by the grasshopper and the canker-worm"?

The time past may have included years of great mercy; were they laid at the Lord's feet? They may have been years of affliction, when we were digged about and fertilized; have we rendered according to the benefit received? Have we added unto our "faith virtue, and to virtue knowledge, and to knowledge temperance, and to tem-

perance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness love" (II Pet. 1:5-8)? It is only when these things are in us, and abound, that they make us "to be neither barren or unfruitful in the knowledge of our Lord Jesus Christ."

It is that which is to make the difference whether we "shall be saved, yet so as by fire," or whether "an entrance shall be ministered unto us abundantly into the everlasting kingdom." It is the latter that the Father wills, and hence His yielding to the mediation of the Son to let us alone "this year also."

Are Our Relatives Saved?

Nor should we forget that the "fruit-bearing" of believers includes the salvation and instruction of other souls. "I will make them and the places round about my hill a blessing." "The Son of man came into the world to seek and to save that which was lost," and as His Father sent Him, so hath he also sent us. "Ye shall be witnesses unto me," said Jesus. "A true witness delivereth souls" (Prov. 14:25). May it be that for this cause it is needful we should abide in the flesh? There is the companion of our fireside, bone of our bone, flesh of our flesh, who has yet to find the Saviour. We are waiting, let us hope, to have some fruit among them also, that shall be our rejoicing in the day of the Lord Jesus. Shall we not strive for this?

III

It may be you are waiting to be perfected. I ought to explain this, because there is a sense in which every true Christian is perfected the moment he accepts Christ as his Saviour. He is perfected in that he is both justified and sanctified; his sin is put away, and by the Holy Spirit he himself is set apart for God forever.

The New Testament is very clear on this; notice Paul's words in his epistle to the Colossians (chap. 1), for example. He is exhorting those young Christians to "walk worthy of the Lord unto all pleasing," and reminds them that to do so they should be "giving thanks unto the Father which hath made us meet to be partakers of the saints in light." He uses the past tense, "hath made us meet," to show that this is not something the Father is about to do for them, or even something He is now doing, but something that was done for them once for all when, as the next verse says, He "delivered us from the power of darkness, and translated us into the kingdom of his dear Son."

What "Perfected" Means

"What, then, do we mean by saying we may be waiting to be perfected? Do we mean the attainment of a state of sinlessness this side of heaven? No, for if a Christian lived to be as old as Methuselah, would he not still be required to pray, 'Forgive us our trespasses as we forgive those who trespass against us'?"

We only mean that perfectness, in the sense of a ripeness for the sickle, which comes in the lives of some as if a crown of glory had been vouchsafed to them even before they passed into the unseen. As Guthrie said: "You have seen the luscious fruit hanging from the bough long after the digging and pruning have been ended,

waiting—only waiting—for the genial sun to put the final bloom upon its beauty and beget within the sweetness and mellowness of completed growth. So is it very often in human life."

And so may it be with some of you. Though now your pruning, your digging, and perhaps your growing days are over, yet the quiet but potent rays of divine grace are accomplishing a maturity in your experience, so that your Christian life never will have been so attractive as in the hour that you depart hence. "We all do fade as a leaf," but the fall of you, ye glory-crowned ones, is to be illumined by the grandeur of an autumnal sunset.

Why Tarry the Chariot Wheels?

There is a touching propriety in such a thought as this for those who are advanced in life. More than one generation has passed away since God shined in your hearts to give you "the light of the knowledge of the glory of God in the face of Jesus Christ." You have served Him, let us hope, until the strength to serve Him, physically at least, has almost ceased. You wonder why you are left after your energy is departed. Like the mother of Sisera, only with a holier expectation, you are looking through the lattice and exclaiming, "Why is His chariot so long in coming!"

God bless you, aged brethren! God bless you, young and old, rich and poor, saint and sinner! May you have a happy New Year in the highest and truest sense. "Happy is the people whose God is the Lord." Accept Him, serve Him, wait for Him. It is only as we stand in such relationship to Him that, after employing the psalmist's question, "And now, Lord, what wait I for?" We can confidently apply the consolation in His words that follow, "My hope is in thee."

A PRAYER FOR THE RURAL PEOPLES OF THE WORLD

Almighty God, who hast blest the earth

that it should be fruitful and bring forth whatsoever is needful for the life of man, and hast commanded us to work with quietness, and eat our own bread, bless the labors of the husbandman. Show Thy lovingkindness, that our land may give her increase; and so fill us with good things that the poor and needy may give thanks unto Thy name.

Look, we beseech Thee, upon the little companies of our faithful brethren who in the lonely places of the world are striving to uphold the banner of the Cross. If the comfort of human sympathy seem far from them, be Thou their close companion and pour into their hearts the spirit of hope; that they may steadfastly persevere and be of good courage because of Thy Word.

Increase in us a desire to minister to those living on farm and ranch, in little town and open country, and so guide us by Thy Spirit that we may harvest the souls committed to our care in love and power and understanding; through Him who said of old, "Pray ye the Lord of the harvest that he would send forth laborers into his harvest," Thy Son, our Saviour Jesus Christ.—Rev. H. W. Foreman (Federal Council Bulletin).

MEMORIZE SCRIPTURES DESPITE REIGN OF JAZZ

Even though many people are specializing in memorizing words to modern jazz tunes, there is a revival of interest in memorizing the scripture of the Bible.

This is the comment made by an instructor in personal evangelism at the Moody Bible Institute. During the fall term 963 students memorized 30,048 passages, 392 women reported an average of forty-three, and 301 men an average of forty-five.

One woman memorized 293 passages. More than 100 passages were memorized by twenty-one women and twenty-seven men.—*Chicago Daily News*.

Beer and Industry

Abstract of an address before Cook County W. C. T. U.
by Rev. W. B. Waltmire, of Chicago, as reported
in the *Chicago Tribune*

IN the last analysis, legal manufacture of wines and beer would not mean more jobs, but fewer jobs," the Rev. Mr. Waltmire asserted.

"With modern machinery beer can be manufactured so fast that the jobs provided by such manufacture would be practically none compared with those required for the manufacture of clothing. Sale of beer would divert purchasing power from the support of the clothing industry, the bread-making industry, and the like, and would result in increasing the depression of those industries.

"Those who advocate legalized wine and beer are not sincerely interested in giving the worker a job, but rather in taking money from his already depleted pocket.

"I am for the workers. I want the workers to have enough to eat. I want

the workers to have money for bread and for clothing.

"And, furthermore, I want the workers to have clear heads, not heads stupefied with drink, but clear heads that they may think clearly to lift themselves out of this depression.

"Bootlegging is a product not of prohibition but of greed. That is evidenced by the fact that we have bootlegging even of gasoline, though the sale of gasoline is legal. I can remember when we had bootlegging of liquor in the days of the legal saloon.

"I am for prohibition. And I hold that the prohibition law needs to be undergirded with education. You cannot get a law enforced until the people are educated to the point where they will support that law."

Moody Bible Institute Monthly

The China Inland Mission Will be Represented by Rev. W. H. Hanna, of Manchuria. Do not Miss this Message

Lessons and Meditations for the New Year

Unto Thy Rest Return

By Nellie Florence Jolly, Badger, Minn.

Unto thy rest return. Return, my soul,
And take not thought nor toll
Of that which thou dost leave,
For thou hast labored well. Why shouldst thou grieve
Because the day is spent and gone? Why cleave
To things so warped and small?
Return and rest, ere deeper shadows fall.

As thou returnest sing, my soul, oh, sing!
'Tis little thou canst bring
Unto thy Lord; yet praise
May rise like incense from the weary ways
Of toil and care; and through the blinding maze
Of life which thou hast pressed,
Thy song may call to others seeking rest.

O look beyond the cares that fill the days,
And fix thy wandering gaze
Upon thy Lord's dear face.
The hour of calm has come—the time and place,
Where thou may'st know His sweet, abounding grace.
His plan for thee is best.
Return, my soul, unto thy Lord, and rest.

The Miracle

By Mrs. W. A. Vroman, Hendersonville, N. C.

To walk with God throughout earth's changing
scene,
To know the peace of Him who changeth not,
To meet life's ills and joys with soul serene,
To sing a song of praise, what'er our lot,
To run the race, with eyes fixed on the goal—
This is the call that challenges the soul.

To live with men, that they may see in us
A little glow from heaven's radiance,
To sympathize with those who walk not thus,
To free those bound by hindering circumstance;
To help the Master find those lost in sin;
Oh, may we thus His approbation win.

To walk with Him, and thus be unafraid,
Though scenes and faces dear fade fast from
view,
And night throws over all its chilling shade;
To wake with spirit free and body new,
To find He has prepared for us a place—
This is the wondrous miracle of grace.

"Launch Out into the Deep"

By Elwood D. Vaughan, Lynchburg, Va.

Far out beyond the breakers' roar
The tides of life flow deep;
The waves that break upon the shore
Of shallow waters speak.

Launch forth into the depths beyond
The troubled edge of things,
And know the quiet peace of God,
And know a heart that sings.

Stumbling Blocks

By Frank C. Wellman, Granville, Ohio

"What harm?" he said, and quaffed the offered glass;
Then thoughtless turned aside and went his way—
And never knew that one who saw him yield
Was lured to doom upon that selfsame day.

"What harm for me?" she laughed in careless scorn,
And in the dance hall joined a careless throng;
And seeing her, a weaker sister strayed,
And lost her way, and died in shame ere long.

"What harm for me?" What harm may rather glance
From me to one whose life is linked with mine?
For if through my misguidance he should fall,
My soul must share his guilt by law divine.

God help me so to walk that all whose lives
Are with my own so subtly intertwined
May find the path less rugged for their feet
Because I've left no stumblingblocks behind.

A Life Worth While

By William M. Lessel, Chicago, Ill.

It's great to be alive and live
To sacrifice for others,
It's great to be alive and give
Our best to help our brothers.

It's great to be alive and talk
Of things the Master brought us.
It's great to be alive and walk
In ways the Master taught us.

It's great to be alive and know
That Jesus loves us dearly.
It's great to be alive and show
The way to God more clearly.

It's great to teach and preach and sing
The gospel truly, kindly.
It's greater still lost souls to bring
Who grope in sin so blindly.

A Real Perpetual Calendar

By Rev. L. J. U. Smay*, Merrill, Ia.

THE demand for the revision of the calendar must take into consideration the religious convictions of the race as well as commercial convenience and scientific accuracy.

The new calendar should be less complicated than the old, and with a simple correction factor, it should run over a long period without any further tinkering.

Possibly no such revision can be made without its debatable points. But if it have fewer imperfections than the old, if it be more suited to needs of the commercial world, and if its corrections be as easily adjusted to meet the demands of scientific accuracy, then it should be accorded consideration. And then if it also meet the approval of the religious elements of the nations, nothing more should be required.

Why the Need?

No civil calendar has ever been made to agree perfectly with an exact astronomical calendar. That is a mathematical impossibility. Hence a correction from time to time must be made. Down to the present this intercalation has always been by adding an extra day or month to the ordinary year. The use of an extra month, as by the Hebrews, no longer appeals to us. The Julian addition of a day every fourth year was too much, so that in course of time the beginning of the year kept getting farther and farther away from the true beginning. Our present Gregorian calendar provided a correction of the Julian error, which is so simple and accurate that practically the entire world has adopted it. But there are yet other elements of commercial and religious need and convenience that the Gregorian calendar does not satisfy, and which have given rise to a world-wide movement for calendar revision.

Objections to Other Plans

Many plans have been offered, but so far as the writer knows, none meet the approval of both the commercial and religious elements. The International calendar of Mr. Eastman and the World calendar of Elizabeth Achelis are being strongly advocated in this country. Both propose a common year of 364 days, with the addition of certain leap days or blank days or double days inserted without increasing the number of days in the year. Neither are these extra days included in their calendar weeks. Thus they have fifty-two weeks in each year, with the week-days always on the same date and the year always beginning on Sunday. But this ignores the Bible week and introduces a new civil week that does not

harmonize with the Bible count of "sevens," and causes the Bible Sabbath (either Sunday or Saturday) to shift about all through this civil week.

These plans may offer some advantages to the commercial world, but they ignore the conscientious convictions of Jew, Christian and Mohammedan, constituting more than half of the world, and who would rise in rebellion against such innovations.

No plan can be acceptable to Bible people unless the regular recurrence of the sevens be scrupulously preserved. There must be no new civil week in continual conflict with the Bible "seven" and causing the Sabbath to shift from one day to another, coming one year on Sunday, the next on Monday, the next on Tuesday and so on. Neither would the commercial world accept it, for the commercial world too, is religious.

The Writer's Plan

However, since world interest seeks a solution of this problem and nothing satisfactory has yet been offered, we trust it may not seem presumptuous to offer what we deem an entirely new and better plan for a Perpetual World calendar, one which gives the commercial world its thirteen months of four weeks each, preserves the present count of the "sevens" for religious purposes, and does it by means of a simple form of intercalation recurring from time to time between the years, and, since no other form of intercalation will ever be needed, meets the demands of scientific accuracy as fully as possible.

Intercalation by adding a day as in Julian and Gregorian, or by adding a

month as in the Hebrew calendar, together with the discrepancy between the calendar year and the astronomical, and the mathematical relation between the week and the year, have always made it impossible to harmonize the beginning of weeks with the beginnings of the years. To avoid these difficulties we adopt the week as our intercalation period instead of the day or the month.

If it be objected that an intercalated week will result in greater variation from the true year length, it should be a sufficient answer, that the discrepancy cannot be avoided in any way, and that a discrepancy of a week does not sufficiently dislocate the seasons to cause any inconveniences in that respect. And further, that no other method can preserve the sacred count of the "sevens" and make the calendar years always begin with the first day of the week.

These things seem necessary to meet the demands of both the commercial and religious worlds. Intercalating then by weeks gives us the Perpetual World calendar described as follows:

An ordinary year of 364 days, divided into thirteen months of 28 days each, the year and each of the months always beginning with the first day of the week. To make up the difference of one and a quarter days between this ordinary year and the true year, the leap week must be intercalated between the years whenever the accumulated difference would amount to a week some time in the following year.

This gives a leap year of 371 days and brings the beginning of the calendar year back to the astronomical beginning. Five leap weeks are needed every 28 years, and the periods between leap years are as follows: 5 years, 6 years, 5 years, 6 years, 5 years making a cycle of 28 years. Repetition of this cycle will maintain close harmony of the civil year with the astronomical year, and by dropping one leap week at the end of each thousand years, we have the Perpetual World calendar so much desired.

A Leap Week Principle

We bespeak a careful consideration of this leap week principle as essential to any perpetual calendar, if the Bible "sevens" are to be preserved. Leap days or blank days, or double days, cannot do it. And the Bible "sevens" should be preserved. Half the world's population are surely worth considering, especially when we desire to put over a world proposition! It is time we learned to think in world terms, and to realize that the religious convictions of the world must not be ignored if the world is to be united upon any great program of progress. "Ye shall know the truth and the truth shall make you free," is a world program for progress in all things. Remember the Sabbath Day.



*The writer is a minister of the Evangelical Church who has made a study of the Sabbath problems for many years, and is the author of *The Sanctuary and Sabbath* and proponent of the "Universal Day," which has attracted some attention among students.—Editors.

Dram

Editor, Moody

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January, 19

Dramatic Plays in the Christian Church—

A Timely Warning by a Correspondent

Editor, MOODY MONTHLY:

In recent years I have been thinking about the effects of the dramatic play as a means of instruction or entertainment in church and Sunday School. As the amateur play movement is going forward at a rapid pace, the time is not far when practically every church and Sunday School must make its choice in the matter.

The Element of Feigning

As a general thing Christians have felt an aversion toward the dramatic play, and have given warnings against its dangers, but it is my impression that these dangers have been felt more than they have been understood and defined. It is easy to see the danger in a dramatic production which presents a vulgar or otherwise improper subject, or which presents a proper subject in a vulgar or blasphemous manner.

But apart from this, the dramatic play has another element equally dangerous and harmful, because its influence is more subtle. I refer to the element of feigning, the influence of which is to destroy sincerity, to destroy the ability to distinguish between sin and virtue, and to deaden the conscience.

If we consider to what extent feigning enters into a simple pageant, we find it less in evidence than in the more elaborate play, in which to the imitations of surroundings, costume, posture and expression is added imitations of speech.

An Inclined Plane

While recognizing this, I do not feel that it sets me entirely at ease, or solves the problem. We know that both simple and elaborate plays are given in a variety of forms, and we can always find a point where the simple production merges into the more elaborate. I believe that such a development is the ordinary thing in communities where the play is used as a means of entertainment. The incentive needed for this development is a popular demand for such entertainment, and that is not lacking at present.

But with this progression from the simple to the elaborate, there is another development going forward along a different line. If it is true, as I believe it is, that one effect of the dramatic play on character is to impair its moral sensitiveness, it means that when a community has taken the play into general use, it has entered upon an inclined plane on which it will pass, by unnoticeable degrees, from propriety to vulgarity in the choice of subject, and from reverence to blasphemy in the manner of presentation. It has been my observation that this is the result where the dramatic play has been in use to any extent.

Swear Words No Objection

There are plays given in churches of such a blasphemous character that they would cause a violent sensation had not the congregations been prepared for them in the gradual manner stated above. It

was recently reported in the *Literary Digest* that Dr. —, pastor of the —, invited the actors in a certain play to come to his church and act it out before his congregation. The church was crowded. The pastor told his congregation that the play contained a few swear words, but he added, "They are effective in their places, and I have no fault to find with them."

The play was vigorously applauded. Evidently the words of God, "For the Lord will not hold him guiltless that taketh his name in vain," meant nothing to the people, so long as their pastor told them he had "no fault to find with" profane swearing, even as part of the services in a house dedicated to divine worship. How often a pastor's defense of sin is applied as the healing balm to a bad conscience!

Plays are often included in religious programs for the purpose of avoiding monotony, or obtaining variety in the expression of religious truth. If this were the only issue involved, the demand would be justified. Monotony is not evidence of a vigorous spiritual life. Our God is not a God of monotony, as evidenced by the multiplicity of forms in the physical world and the diversity of gifts in the spiritual world.

But if we want a natural and convincing expression of spiritual truth, we can have it, not by introducing the play in our churches, but from an abundant spiritual life. And this life does not come by means of the dramatic play, but by a simple and unfeigned presentation of the gospel. What part has the dramatic play had in promoting the great spiritual revivals of the past?

If we look for abundant spiritual life now, will we find it where dramatic productions are most popular?

A Dangerous Precedent

It is difficult to offer convincing objections to church plays which are reverent and apparently in harmony with the Bible. Some Christians have become accustomed to such plays, and may not offer objections to introducing them in their own church. But they do not realize that in so doing a precedent is established for a development of dramatics within the Church, with far-reaching and often fatal results.

When other Christians object to such plays, some of them may do so only for the reason that something has entered the Church which is foreign to its life, an argument which does not appear very imposing to most people. But should it be disregarded by Christians?

Our Lord Jesus said, "The sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers."

By what means are Christians able to discern between the voice of the Good Shepherd and the voice of the stranger? Are they always able to state clear and logical reasons for those warnings in their

conscience which enable them to discern and flee from the stranger? Sometimes not. Of course, where the Bible shows a clear and direct bearing on the subject, that immediately settles the matter. But where a Christian does not find definite guidance in the Bible, his means of discernment is the spiritual sense which is a faculty of the spiritual being created by the Holy Spirit in regeneration. If this spiritual discernment has not been impaired by abuse (from the influence of the artificial attitudes in dramatics or otherwise), have we not as much reason to heed its warnings as the warnings of our physical sense of touch? When the foregoing is not considered or understood, a Christian who objects to dramatics may have the uncomfortable experience of being regarded even by his fellow Christians as narrow-minded and reactionary.

The Demand Increasing

While there is some lack of understanding among true Christians of the more subtle effects of the dramatic play on character, nominal Christians and the general public are demanding this form of entertainment with increasing insistence, and religious magazines and publishing houses are yielding to the pressure. Some time ago a denominational publishing house introduced program material for dramatics to its buying public about as follows:

"While our Board of Education has not recommended the use of dramatics in our school programs, we have decided to furnish such program material to our patrons. A part of our congregations are now demanding the pageant-play type of Christmas program, and if they do not get the material from us, they will get it somewhere else."

Modernism Encourages the Drama

Those familiar with the religious tendencies and conditions in our country have noticed that nowhere are dramatics as popular as in the communities where religious Modernism prevails. Modernists place great emphasis on dramatics, not only as a means of entertainment, but as a means for the instruction of children.

Consequently they rejoice in the fact that "the Church is being won rapidly to dramatics and pageantry" as expressed by the president of the Council of the Church Boards of Education. (See *The Leaven of the Sadducees*, note, p. 136). Would it be unwarranted to say that dramatics are preparing evangelical congregations for accepting Modernism?

The Monthly Reproved

When I noticed the advertisement of Christmas pageants in an issue of the MOODY BIBLE INSTITUTE MONTHLY, it revived in my mind some of the thoughts which I have tried to express in the foregoing statements. The MONTHLY has been a source of joy to me, not only because of its spiritual reading matter, but also be-

(Continued on page 251)

Call to Founder's Week Conference at the Moody Bible Institute of Chicago

February 1-5, 1932

SERVANTS of God, disciples of Jesus Christ, ministers of His grace, believers in His Holy Word, workers in His vineyard, wrestlers against His foes, watchers for His coming, we bid you a hearty welcome to our twenty-sixth Founder's Week Conference, February 1-5, 1932.

"Crowded galleries, hundreds listening in overflow meetings in halls equipped with amplifiers, session after session thronged with those who came early and were loath to depart," is the way the reporter spoke of the interest in our last conference. But more gratefully acknowledged was the consciousness of the Spirit of God in all the services.

We are craving the return of that blessing this year, and hundreds in almost every part of the world are joining us in that supplication.

There were 2,529 ministers, missionaries and lay workers present at the last conference, in addition to the hundreds of our enrolled students. The visitors came from thirty-four different states of the Union, and represented forty various denominations. What a demonstration of the unity of the Spirit!

The great doctrines and evidences of the faith will be emphasized at this conference, inspirational addresses will be given, prophecy will be taught, home and foreign missions will find their proper place, meetings for prayer and for the deepening of the spiritual life will be held, and through it all, song-triumphant, joyous song will be heard everywhere. All our music faculty will be on hand, conductors, soloists, pianists, organists, and the trained Institute choir to help us make a joyful noise unto our God, to

"Sing forth the glory of his name:
Make his praise glorious" (Ps. 66:1, 2).

Plan if possible, to be present at the opening on Monday evening, February 1, at 7:30, when we shall have a great praise

service, and when the leading speaker will be Prof. Samuel M. Zwemer, D.D., of Princeton Seminary, Fellow of the Royal Geographical Society and member of the Victoria Institute. Every alert Christian knows of Dr. Zwemer's great work in Arabia under the auspices of the Reformed Church in America, and those who have read his *Christianity the Final Religion* and have heard him discuss that and related topics on the public platform, will need no urging to arrive in time for the opening service.

Other inspirational speakers on the program for the week include Rev. P. W. Philpott, D.D., late of the Church of the Open Door, Los Angeles, and Rev. Robert G. Lee, D.D., pastor of Bellevue Baptist Church, Memphis, Tenn. Our brethren, especially of the Middle West, will be glad to welcome Dr. Philpott back again with his strong evangelistic message. Dr. Lee, whose church has a membership of 2,300, is a new voice among us, of whom more than one of his contemporaries in the South testify that he is a man of God, "full of faith and of the Holy Ghost." Dr. Biederwolf writes that "he took Winona by storm" two years ago. Rev. Charles J. Rolls, former dean of the Bible Institute of Auckland, New Zealand, will have a morning hour for prophetic interpretation, and Dr. Charles G. Trumbull, editor of the *Sunday School Times*, will have an afternoon hour for prayer and the deeper spiritual life. Missions to the Mountaineers, the lumber jacks, and especially the Jews, will be dealt with by representatives from all those fields. Names are not yet available except in the case of Rev. Charles P. Meeker, of this city, and Miss Lucy C. Peet, of Tryon, N.C.

Never have we had a stronger group of devoted foreign missionaries than those who will speak to us on Missionary Day, which will be Thursday, February 4. They

include Dr. Charles Ernest Scott, of the Presbyterian Board of Missions from Northeast China; Rev. W. H. Hanna, from Manchuria, representing the China Inland Mission; Dr. Paul W. Harrison, the well-known missionary of the Reformed Church in Arabia; and last but not least, we are expecting Mrs. Arthur F. Tylee, whose martyred husband and babe so recently went home to glory from the jungles of South America.

Friday, the anniversary of D. L. Moody's birth, will be Alumni Day, and it is expected by God's blessing to be the great day of the feast, working up to a strong and quickening climax of salvation and consecration in its closing hours at night. Former students who have been used of God in various fields of home mission work will be heard in the morning of that day. The Alumni Association will lunch together at noon, and give the early hours of the afternoon to its necessary business, including the election of officers for the ensuing year. Later in the afternoon, however, the Music Faculty of the Institute is planning a surprise to show what is now being done in vocal and instrumental instruction of our students to meet present demands and increase their usefulness in churches and missions wherever they go.

Do not delay to make your reservation, as our accommodations are usually crowded. Entertainment may be had in the Institute for \$2.00 a day (board and lodging). Guests rooming outside will be furnished meals at 50 cents each.

For further information address the Moody Bible Institute, 153 Institute Place, Chicago Avenue Station, Chicago.

Yours in the expectation of a great blessing,

James M. Gray
President



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J. S. . . . Oklahoma

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Missionary Department

William H. Hockman

A SPIRITUAL THRILL

We are indebted to Mrs. Arthur Lindquist, of the Swedish American Mission, Canton, China, for reports of some most unusual gatherings for Bible study and evangelism. For the fifth year summer Bible conferences were held for ten days in July and August, at both Hong Kong and Canton; the meetings being for the deepening of spiritual life in the Chinese Church, and the reaching of outsiders as well. These gatherings are managed and conducted by the native Chinese churches.

Before the first conference was held it was felt that if only fifty or one hundred teachers, pastors, and evangelists from the surrounding districts could be gathered it would be well worth while. To the surprise of all, from the very first great numbers came, not only regular Christian workers, but laymen as well, all with hungry hearts.

Note that these gatherings have developed in spite of the terrific heat of midsummer in the tropics, when the weather conditions during July and August are well-nigh unbearable. The fiber and caliber of the young Chinese Church is amply evidenced by such devotion and earnestness.

From the *South China Morning Post* the following paragraphs are quoted as picturing the most recent gathering in Hong Kong:

Huge Crowds in Attendance

"During the past week Hong Kong has witnessed a striking demonstration of the keen and reverent interest shown by Chinese residents, old and young alike, in the Christian movement. The occasion has been the annual Pooi-Ling Bible Conference, an interdenominational gathering arranged by the Protestant churches, which aims at the deepening of spiritual life amongst Christian workers. The speakers during the past week have been Rev. Mr. Chia, of Nanking; Rev. Mr. Shing, of Changsha; Rev. Silas Wong and Rev. P. Kinkey, of Wuchow, and Rev. Leland Wong, of Foochow.

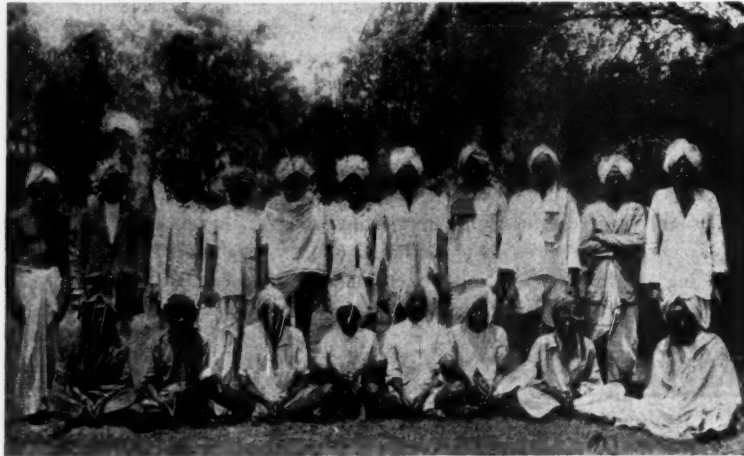
"The meetings were marked by profound interest on the part of the Chinese, Saint Paul's Church being packed to its utmost limits every day. Standing room was even at a premium, and so large were the audiences that for those who could not gain admission the addresses were broadcast by loud speakers to large audiences in the court yard of the church. The speakers

held the interest of their hearers from start to finish by the earnestness and logic of their remarks, and it was noteworthy that so many of those who attended were young men and women.

Real Evangelism

"Following the conference, four evenings devoted to evangelistic work have been arranged to be held in the Lee Gardens, admission being free. The first of these was held on Sunday, when the Gardens were packed. By the aid of loud speakers, the addresses were audible in every part of the Gardens. It is estimated that there must have been fully ten thousand people present, and a feature was the reverent attitude of all present.

"These gatherings are the biggest of



A group of recent converts from heathenism among the Telugu

their kind ever held in China. They are entirely self supporting, all the delegates meeting their own expenses, while at the same time contributing toward the general expenses. No appeal is made for funds, and on only one evening are envelopes distributed, the free will offerings being placed therein and then put in boxes at the church door."

VICTORY AHEAD IN ANGOLA

Angola, Portuguese West Africa, has been a difficult field for our missionaries, difficulties and hindrances arising partly from strong Roman Catholic opposition, and partly from suspicion of the motives and methods of persons coming from the United States into a territory which Portugal naturally wishes to develop for her own profit.

Mr. A. W. Bailey and several of his colleagues of the South Africa General Mission recently completed a whole year of prospecting in unreached territories, having traveled some ten thousand miles and experienced no little loneliness and hardship. The following extracts from a letter from

Mr. Bailey will share with our readers some of the occasions for rejoicing, and likewise show the urgency for entering the open doors while they stand open.

"No gospel work can be initiated in Angola except by license from the Governor General, and no license will be granted by him except when definitely favored by the governor of the district. The real battle has been fought in prayer. Four weeks spent in Loanda, capitol of the colony, last March and April, stand out vividly in this blessed picture. Morn- ing after morning the call would come at 5, 4, 3, or 2 A. M., to rise and intercede.

Graciously Favored

"Three interviews with his Excellency the Governor General were graciously granted during those four weeks. On this last occasion he definitely promised to grant us license in any place where our application was favored by the governor of the district in which it was desired to locate the station.

"A few weeks later, after continuous intercession that a favorable spirit might be wrought in him, I had an interview with Governor Cardosa. I presented my plea for the privilege of re-opening work in the district where our former Cuelel station had been founded. He consented most heartily, and pointed out another site in the Kangala country, and yet another in the Bukusha, where he desired us to found stations. It was a memorable interview. He

grasped my hand, with tears in his eyes, declaring his deep interest in the welfare of the natives, and his strong desire to help us in any way.

"July 1 was another memorable day for missions in this field. At the Catota Post, in the Nyemba country, Governor Cardosa, Administrator Pereirs, and the Chief of Catota Post, gave to Messrs. Pontier, Procter and myself permission to select a site near that post, and also to occupy at once a suitable building which we could rent there.

"This calls for workers. God's hour is striking for a great step forward in the actual possessing of our spiritual possessions in Angola. A wide open door stands before us, which demands great efforts, and we have many opponents. One of the opponents is named 'Worker-shortage.' 'Money-shortage' is also contributing his backward pull. With the allocation of the Muir and Nelson families to Northern Rhodesia, we are left so short of workers that we can hardly occupy in skeleton these new territories that God has opened for us, and for the evangelization of which we are responsible, and must give an account in that day."

Moody Bible Institute Monthly

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The power and appeal of "Worship and Praise" transform your church or school into a militant and victorious army of true Christian Soldiers. Now is the time to issue "marching orders" for new song books that can and will impart the needed impetus to deeper spiritual living such as emanates from the use of this great book.

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STRANGER THAN FICTION

In the October issue of *Inland South America* we find an article dealing with an extraordinary occurrence in the heart of that continent, and headed with a caption which to those unfamiliar with Latin America may appear somewhat peculiar—"A Soul Saved through the Bible of a Priest." It should be known that in Latin America few priests have any knowledge of the contents of God's Holy Word, and almost never is such knowledge disseminated to the salvation or edification of needy souls. But read this story related by Mrs. Isaac W. Clark:

"About nineteen years ago a young negro who liked to sing in the serenades and at dances was wanting some verses to sing at the 'Cururu,' a dance that lasts three days and nights. The sexton of the Catholic Church liked the young black fellow, so when he was asked if he had a book that had verses in it, he said, 'No, I haven't any, but I will get one for you.' The sexton looked in the church, but could not find anything. But he very stealthily went into the priest's room and from there stole a Bible that was on the shelf with some other books. The sexton gave the Bible to the negro, and he was quite content.

"The young man tried to use the verses he found in his 'new' book in the 'Cururu,' but found that they did not seem to work to his satisfaction. Later he gave the book to one Senor John Licio, saying that he could not use it nor could he understand it. Thus there passed into the possession of this simple peasant the Catholic priest's

Bible that had been stolen from its place on the shelf, where no doubt it had lain for years unused.

The Power of God unto Salvation

"Let us follow the story of this Bible. Senor John began to read this strange new book in his little mud house. He read it more and more, and often times became so fascinated that he could not lay it down, but read on and on for hours. He asked God to show him what it all meant. Several years later a Brazilian visited the community into which Senor John had moved. The Lord led him to Senor John's house, for didn't He know that a sincere heart was seeking to know Him? This Brazilian child of God, Senor Barbosa, showed Senor John the way to receive the Saviour into his heart, and he was born again by believing upon Him who said, 'I am the way, the truth, and the life.' How happy he was to know that the book he had been reading was truly the Word of God, and that God had revealed Himself to him through it! With understanding now, quickened by the Holy Spirit, he turned afresh to the precious book and continued to read it until his sight began to fail. It has been his only guide for these sixteen years, as there is no pastor or other believers in his village with whom he can have fellowship."

A CALL FROM THE PHILIPPINES

Dr. Paul Culley, laboring in conjunction with the Association of Baptists for Evangelization in the Orient, reminds us

that though our government has done much for those islands in an educational and cultural way, the spiritual need is still sad to contemplate, the educated communities being far from evangelized, and the outlying areas, including many islands, remaining almost wholly untouched.

The need of aggressive evangelism in the Philippine Islands appears particularly urgent at this stage of their history.

First: In common with every part of the world not yet fully evangelized, there is the burden of the unreached multitudes. Every day that the evangelization of the Philippine Islands is delayed there are more than a thousand souls passing into a Christless eternity.

Of Major Importance

Second: The Philippine Islands are rapidly coming into a position of importance in the family of nations. The students of today will be the leaders of tomorrow. In the colleges and high schools of Manila there is a body of students, forty thousand strong, who are gathered from all forty-five provinces, athirst for education, and willing to do any kind of work to assure their tuition and livelihood. They come with inquiring and open minds. The soil is well prepared for the seed of the Word of God. As the great majority are living in dormitories away from home, they find less opposition to their attention to the gospel of the Lord Jesus Christ. The same opportunity is presented, to a less extent, in Iloilo and all the other provincial capitals, where high schools are maintained. Filipino students are one of the wonders of the modern world.

Third: The Scriptures teach that the Lord Jesus Christ will return in person to receive His Church, and then to rule with it over the earth. We believe that the outgathering of His Church will be completed when all those chosen from among "every kindred and tongue, and people and nation" have come to the Saviour. Among the Philippines are still many islands with scarcely a knowledge of the name of Jesus Christ. Will you join in praying that many more evangelists may be raised up and trained and thrust into the harvest rapidly?

CLEANSING THE LEPERS

Raymond B. Buker, former athletic champion, now measuring his natural gifts plus the grace of God, alongside the problems of one of the most remote and difficult territories in the world, the Hinterland of Northern Burma, relates a chapter of experience when he went into an adjoining district to visit his twin brother who is a missionary doctor.

"After a hasty breakfast, we walked across the compound through the back-door city gate of Kengtung, over to the Shan Leper Asylum. Our assistant and interpreter did not show up, but with my brother's steadily increasing knowledge of Shan we called the lepers together and made known our errand (I like to use the word 'we' here for it sounds as though I too did a lot. Actually I held a dipper of water, a piece of cotton, heard one word in twenty that I recognized, and tagged along behind).

"Of course the lepers knew it was the

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We ask you to help in giving God's Word to the perishing millions of Bulgaria for two reasons:

FIRST.—Because for 1,000 years the people of this land have been kept in superstition and ignorance, through being deprived of God's Word. Like the traveller from Jerusalem to Jericho they are lying "wounded" by the wayside. Will you have compassion on them and *pour in the healing balm of the Word of God*: or will you, like the priest and the Levite, "pass by on the other side"?

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day of 'feet fixing,' and there gathered together a large company of those who had the ugly long-lasting sores on their feet, sores that nature tries to help by developing huge callouses, which in turn prevent the medicine which the doctor desires to use from becoming effective. It is the task of the doctor to prepare these sores each week for further treatment.

Menial Ministry

"Remember that one of the traditions of the Orient is that feet are most unholy things to touch. To handle another man's shoe is to show a very very low standard of 'bringing up.' And if that shoe should belong to a woman, how degrading! And if instead of a shoe it is the foot itself, how sickening! And if on the foot there is a sore, ugly and bad smelling—well, most people would prefer to die and be done with it! No wonder the native assistant was willing to make a most insignificant excuse the cause for neglecting his duty on this particular day. And all he had to do was to hold some cotton which occasionally touched a foot, or pour some water over the foot. But the missionary doctor has a great ambition to get these unfortunate folks well, so he goes weekly to perform this task.

"The next morning we went over to the lepers for the bi-weekly injection session (injecting a preparation of chaulmoogra oil). This is a real job. This man has six cubic centimeters, that one five and so on down to one-half cubic centimeter of the thick oil injected into some part of the body. All needing over two cubic centimeters must have two places injected. Any area that is sensitive and ailing from the disease is chosen by the victim. It has been proven that the injection not only plays its part in stopping the disease in the whole body but also seems to alleviate the sensitive areas. Each person has a prescribed amount determined by the doctor who knows the condition and length of treatment of each case. Willing to try anything once, I stepped up to do my bit at the injecting process. When I had finished

about ten people, I discovered my hands were practically paralyzed. It is not merely painful for the patient, but the man who treats comes in for his share of punishment from sheer muscular fatigue."

SNAKE WORSHIP IN INDIA

We have had the snake festival recently. Indians fear snakes, as they have good reason to do, for snake bites account for more than 19,000 deaths annually! This snake worship is very ancient and was probably an aboriginal cult incorporated into Hinduism.

The strict doctrine about the sanctity of life accounts for most snakes being allowed to go scot free. One day when Luke and I were traveling by slow train, we heard a tremendous hubbub at a small wayside station. Any station is normally a place of hubbub, but this particular hubbub was abnormal. Seeing a crowd of excited people gesticulating, we got out, walked up the platform, and discovered a five feet long cobra smashed with an iron pole and wriggling in his last agonies. We asked the station master what had happened.

"Sahib, Mudumsahib," he panted with importance, "this old sweetmeat seller" (and he pointed to a bashful and ragged old fellow who was enjoying the notoriety of being a temporary hero), "he sitting half asleep with his back to station wall. He feeling something moving behind. He looking round. He seeing big cobra trying to climb up wall. He yelling and jumping up. He no stung, by the mercy of the gods."

"Then he killed the snake?" I asked—foolishly.

"Certainly not, Mudumsahib," said the station master with a look of pity for my ignorance. "This old man, he good Hindu. He no killing anything."

"Then who killed it?" I persisted.

"The engine driver of your train, Mudumsahib. Nobody here in station, and nobody in the village killing snake. All good Hindus. I knowing the down train due in two-three hours, I saying, 'Let's keep snake in good view for two-three hours till down-train coming. Down-train engine driver he Christian. He no mind killing."

"But how did you prevent the cobra from getting away during these two-three hours?" inquired Luke.

The station master laughed and smacked his lips. "Throwing stones, Sahib, much stones."

I looked at the cobra, almost quiescent now, with just a few spasmodic ripples running down to its tail from the big gash showing the broken vertebrae. The village had had the time of its life—for two-three hours. Sometimes one can be sorry even for a cobra.—Isabel B. Rose, in *The Missionary Broadcaster*.

DRAMATIC PLAYS IN THE CHRISTIAN CHURCH

(Continued from page 245)

cause you have attempted to keep its advertising in harmony with its main contents.

Whatever position you may take in regard to the use of pageants and plays, it will be of far-reaching consequences.

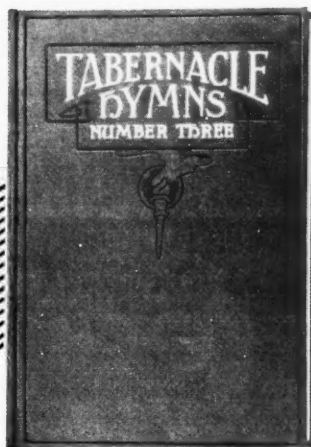
As Christians have confidence in you,

I feel that your attitude will be determinative for many a church and Sunday School which are now at the crossroads, considering which course to take.

I am far from believing that I have a perfect knowledge of the subject on which I have expressed my views, but it is my prayer that the Spirit of Truth will give all of us the needed light in the matter, and also help us to be true and obedient to the light as He gives it.

Yours in Christ,

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MORE SEXOLOGY

Press dispatches of recent date tell that a number of students in the University of Michigan walked out from a lecture by Dr. W. E. Forsythe on "Sex," the utterance being before a group including more than 100 "co-eds" as well as young men.

Sex has been forging more and more to the front as a theme for professorial instruction and for required undergraduate "survey" work. From sources that are functioning as authoritative in science and education there has developed a purposeful movement to saturate the minds of American youth with the idea that sex should be placed well up to the front in life and character. Responsible writers have traced this perverted propaganda back to the Russian Commune, especially in connection with its openly-confessed purpose to destroy the home and the family, as the most feasible way to destroy Christian faith.

Malignant as are the forces that today conspire to corrupt and weaken American character through exalting the animalistic features of sex life far and away above that which has been approved by the canons of common sense, decency and reverence which have built the American home and which take their root in the fear of God as He has revealed Himself in the Bible, the cancerous growth seems to penetrate even deeper in its implications.

The question emerges whether the American educational system can be used to destroy American faith, the American home, and American political institutions. Is there any power in this nation able to uncover, rebuke and stop this high-handed, unrighteous and essentially atheistic and anti-religious propaganda from using the American educational system to break down American faith, sex virtue, the American home and our political democracy? So far nothing seems to indicate such ability or even serious purpose. Meantime, the great power of secular education appears to be unrestrained in its anti-American work of teaching partisanly, anti-Bible religious views, the while Bible religion is prohibited from being taught.—*Western Recorder*.

THE FUTURE OF CHRISTIAN EDUCATION

Education in the modern sense is the product of the Christian religion. The history of education and of educational institutions will bear this out. The schools were started by the churches.

That education has grown to proportions inconceivable to those who started it is beyond question. That schools have grown in number and size and influence beyond our dreams is certain. That the citizenship of a nation is awakening to its universal need as shown in the public school system,

which is more comprehensive than any other system in the world, except religion, is plain. How this child has grown! Education now seems the concern of the whole nation and of all the people irrespective of religion, and in some places and respects independent of religion. What does the mother think of her child; and what does the child think of the mother?

But has education gotten beyond the control of Christian bodies? Or does it need the control of Christian bodies? Certainly a large part of education is not in control of the churches. Witness the public schools. Witness the professional and technical schools. Witness the great state universities and privately endowed universities. They cannot be made responsible to Christian bodies. And there is no desire on anybody's part that they should be.

Has Christianity performed its task in education by setting it well on its way? Is there any need for the churches to further function in the educational field? Is our work done, and must we now turn over the task to the state or other organized agencies? Are we now to give these children of religion our parting blessing and turn our attention to something else? Having begun the work of education can we now confidently trust the whole matter to somebody else and dismiss the matter from our minds and put our pocketbooks back in our pockets till the tax collector comes around?

These questions are asked seriously, and these things are said in order that our people may know the need of serious thinking, and that they may do their own thinking, do it seriously and honestly. And the answer, some sort of an answer, cannot be long delayed. We have got to settle this question, or at least come to some workable understanding of it, and agreement on it.—*The Baptist Record*.

PUPIL-CENTERED OR CHRIST-CENTERED

A leadership training class, composed of superintendents and ministers, studied a course in "Curriculum in Religious Education," which was an eye-opener. It openly advocated centering our entire teaching in the pupil.

We are no longer to use the "transmissive" method—the old-fashioned system of teaching children and adults the Bible and Bible facts—but we are to center everything in the pupil. Many illustrations were used in the course showing that pupils like to study lessons in which they themselves are the center of everything, and they respond readily when projects are used to enlist their interest.

It will be worth while for any serious-minded teacher in the Bible School to face frankly the result of such a method used year after year. First of all, let me say that I appreciate psychology, and believe

that every teacher must be familiar with it. Certainly, it is true that no teacher is successful unless he can gain and hold the attention of his pupils. But to make psychology the all-in-all of the Bible School lesson is obviously getting off on a detour instead of staying on the main road. The class should be primarily a Bible class. If it is to be a Bible class in a Bible School, it is certainly logical to conclude that the Bible is to be the textbook, and that everything must center in the "Man in the Book."

Our schools were first known as Sunday Schools because they met on Sunday for study. We then thought that terminology incorrect, and most of us began using the name Bible School. Now, a great many, and rightly so, are beginning to use the term Church School, for when the Bible is taught, certainly it ought to be the school of the church. But when the Bible is not used as a textbook, and when teaching is no longer centered in it, how can we rightly use the term Bible School or Church School?

We believe that according to the one great Book, we are to center everything in word, in deed and in life, in Christ. We believe it is impossible to center things in Him unless the Bible is taught. We believe also that when we exalt Christ and teach His Word, we are traveling on the main road, and that when we leave our Bible lesson and teach about birds and butterflies, beautiful lesson subjects, though they be, we are off on a detour.—R. R. Yelderman, in *The Lookout*.

REMEMBERING GOD IN OUR WILLS

The stewardship obligations regarding wealth are not generally realized. This is evidenced by the insignificant number and the comparatively small totals of bequests made to the projects of the Church in the wills of our deceased wealthy people. We have permitted many of our "well-fixed" people to lapse into the same frame of mind and heart which characterized the rich farmer of the Saviour's parable, who did not know anything better to do with his mounting riches than to build bigger barns. As a recent writer puts it, we permit many, many of our rich people to be caught by death "with the goods on them."

When there has been an accumulation of fortune and a man is confronted by the problem of making his will, where shall his money go? In making his will, a man must realize that there is something like posthumous stewardship. He is responsible for what his money does after death. To leave it to place a gold spoon in the mouths of his children is unwise and is unfair to the children. They may be comfortably provided for, but no man should leave a "selfish will." God must be present when a man writes his will. Roger Babson says: "What statistics clearly show is that the more we lay up for our children, the worse off they are going to be." If our life and gifts and talents are entrusted to us by the divine Owner for temporary administration, then the wise distribution of our accumulated substance to God's glory and for the welfare of His kingdom becomes an inescapable obligation. The conclusion can hardly be evaded, that the

rarity of bequests in our circles proper sense.

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rarity of bequests for the Lord's cause in our circles betokens an absence of the proper sense of stewardship.

The family heirs will not resent the bequests made to the Lord's cause if the testator has lived according to the principles of the bequest made by William S. Marquis in his will: "I desire to bequeath to my children and their families my testimony to the truth and preciousness of the gospel of Jesus Christ. This heritage of Christian faith, received in an unbroken line from exiled and persecuted Huguenot and Scots Covenantor ancestors, is of infinitely more value than any houses, lands or bonds I hereby bequeath or devise to them. . . . As life's sun sinks towards its setting, I want to say to my dear children and grandchildren in this private document: 'Hold fast to the faith and fellowship and service of Jesus Christ and His Church.' They will make life worth living under any conditions."—*American Lutheran*.

COPYING THE MODERN THEATRE

We have this clipping from a daily paper: "The Religious Education Department, in conjunction with the Board of Religious Education of the Presbyterian Church, conducted its fifth devotional service with slides of scenes from the life of Christ, supplanting sermons, phonograph music taking the place of the organ, the auditorium darkened, and words of the hymns flashed on the screen with the jumping dot leading the singers. Rev. H. Paul Jones, director of the Division of Visual Aids of the Presbyterian Board, said that lack of lights concentrated attention on the screen, and 'Mrs. Green's new hat, or Stanley Jones's pursuit of a glove under the third row pew does not distract attention.' Attendance has increased 80 per cent, he said."

If unusual features and modern devices will promote religious education, the whole world ought to be converted in a few years, for everything is tried. Paul spoke of the "foolishness of preaching," and modern promoters of religious education accept his statement very literally. We do not know when these men will run out of new and expensive fads, but we have grave doubts as to the enduring results.—*The Presbyterian*.

EVANGELISM IN DECAY?

Writing in the November issue of *Current History* on the subject, "Evangelism in Decay," Charles Stelzle, author of *American Social and Religious Conditions*, declares that "both Finney and Moody discovered that weakness in their work was the apathy of members of the Church." This is a sad, but true, indictment. Mr. Stelzle points out that: "Moody particularly devoted the last few years of his life to missions among church people, but his efforts in this direction, as well as those to reach the unconverted, failed lamentably during the later years of his preaching. Even then evangelism was losing its appeal to the city sinful."

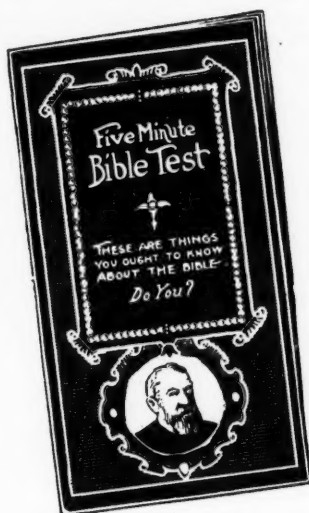
Are we justified in believing that evangelism is losing its appeal? Moody may have appeared to fail in evangelism, but the outcome of his apparent failure would lead one to believe that only his methods had

failed. Moody is still evangelizing America and the uttermost parts of the earth. The Moody Bible Institute stands as a living witness to the fruitfulness of evangelism. We were discussing the subject of evangelism with a city churchman the other day. It so happened that the gentleman referred to was intensely interested in a series of evangelistic meetings which were being held in his own church, with much blessing to church members. Among other things, he declared that the visiting evangelist did not use spectacular monkey-business to attract the crowds, but his method was the simple preaching of the gospel

of Christ crucified and risen again for our justification. "What I like about the quiet methods of evangelism is," said the man, "when people are saved through them they remain steadfast. I usually find that when converts are 'jazzed' into the kingdom of God it is necessary to keep up the jazz to retain them."

"Evangelism will not die, although it may undergo some convulsive changes. But what is really needed is a new evangelism that will meet the needs of the times, as the great evangelists from Paul to Moody met the spiritual hunger of the social order of their day."—*Toronto Globe*.

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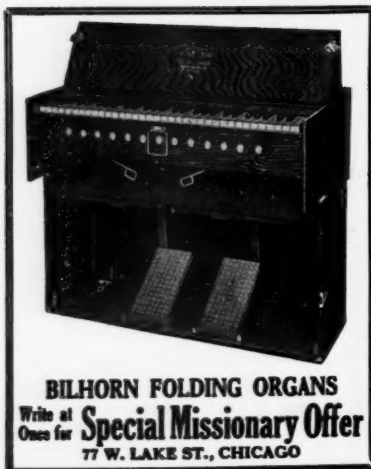
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LOVE AND HUMILITY

Never in the history of the Church have there been greater opportunities for the Christian to get results in humble, loving service; but it seems to us that never has there been more variance, strife, evil speaking, and lack of love linked with egotism among the professed children of God, than at the present hour. At a time when God's redeemed people should be serving as living examples of what Jesus Christ can do in and through a yielded life, the great starving multitudes are failing to see Jesus, and instead, they see the very opposite of Christianity among His professed followers, and even among those who would be leaders in the Church.

Here is a fundamentalist—God bless him! I know him well, and I love him. He holds to the faith; he marches with my crowd. His head is all right, but his heart is filled with bitterness toward those who fail to hold to the truth of the Bible as we see it. I admire his steadfastness in the faith once for all delivered to the saints, but is not love a fundamental of the Christian life? Is not tenderheartedness a fundamental? Are not gentleness and sweetness fundamentals? But this man has none of these things.

I think Modernism is of the Devil, but by the grace of God, I refuse to hate the modernists. I cannot hate a man if I desire to win him back to God and to the old faith. If my belief in the authority of the Word of God and all the doctrines of the old-time faith of the Church does not make me more loving, more tenderhearted, more compassionate, more humble than the modernist who denies the faith, then I dare not hold up my head in the presence of the modernist.

My brethren, let us love one another. Let us, in the love and humility of our Lord and Saviour Jesus Christ, allow Him to make Himself attractive to the lost about us, and if any one of us be overtaken in a fault, let those who are spiritual restore such an one in the spirit of meekness, considering themselves lest they also be tempted.—*The Kings Business*.

ORDERLY AND APPROVED METHODS

The old days of the slipshod, hit-or-miss Christian effort are passing, and a new order is coming in. We are beginning to see that effort is for the sake of accomplishment, and that wheels turn for the purpose of grinding out the grist. The good man is the man who is good for something. It is an encouraging sign that

men are coming to see the necessity of getting a little more business into their religion. We have raised up an order of religious experts. Some of us may be so old-fashioned that we do not quite like the word "expert" used in such a connection, but whether we approve the term or not we cannot blink the thing it stands for, or underrate its importance. Behind all organization and planning must be the power of the Holy Spirit, but is it common sense to suppose that the Holy Spirit despises people with heads on their shoulders?—*The Watchman-Examiner*.

THE SALOON AND BUSINESS RECOVERY

Mr. Roger W. Babson is probably the best known economist in this country, and no one's opinion on business matters is more likely to be accepted by the business men than his. In speaking of the present business conditions, he is reported to have said, "There is probably no one factor which would more quickly bring a business panic and a period of unemployment, than the nullification by legislation of prohibition and a return of the saloon."

It should be remembered that there has not been suggested any plan for the sale of liquor other than the old saloon.—*The Presbyterian of the South*.

WHEN A RUSSIAN FOUND CHRIST

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Truth Illuminated

William Norton

"NOT BY MIGHT"

Dr. Babb says: "I wanted to drive an iron bar through a piece of timber. I bored a hole of the right size, but the bar was rusty, and the hole was rough. I made slow progress, and was beginning to split the wood. Then I thought of the oil can. I oiled the bar; I poured oil into the hole; a few blows of the hammer sent the iron into its place. The oil had not diminished the size of the bar, nor enlarged that of the hole. It had only relieved the friction. It had smoothed both surfaces. A few drops of oil were more effective than many blows of the hammer.

How slow some good people are to learn this simple lesson!—The Illustrator.

* * *

A WILLING MIND NECESSARY

Dr. Taylor, of Norwich, once remarked to Rev. John Newton, "Sir, I have collated every word of the Hebrew Scriptures over and over again, and it is very strange that the doctrine of the atonement you hold should not have been found by me." "I am not surprised at that," returned Dr. Newton. "I once went to light my candle with the extinguisher on. Now, prejudice from education along one line often proves an extinguisher." *It is not enough that you bring the candle; you must remove the extinguisher.*—Elisha Safford, in *Adult Bible Class*.

* * *

A great astronomer said that he had swept the heavens with his telescope, but he had never found God. It would be just as sensible to sweep his floor with a broom, and then say he had never found God. *God is neither star nor dust.*—A. H. Strong.

* * *

A RIDDLE FOR RAILWAY MEN

It has been asked, "What fish is hard to find on a crowded train?" The answer is "A plaice." Thank God, there is a place for all, any, and everyone among the saved. "Whosoever will," may come; yea, are invited, and "yet there is room." A place at the salvation feast! Some were too self-satisfied to come. "So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room" (Luke 14:21, 22). Christ further said, "I go to prepare a place for you" (John 14:2). And does not the Lord still fulfill Deuteronomy 1:33: "Who went in the way before you, to search you out a place to pitch your tents in, in fire by night, to shew you by what way ye should go, and in a cloud by day." *Happy are they whose hearts are so full Satan cannot find a seat! Such fulfill Ephesians 4:27: "Neither give place to the devil."*—William Luff.

THE BARNYARD OR THE SKY?

Some boys up in Nova Scotia captured a baby eagle and put it in the barnyard of their home. It grew among the chickens and pigs and cows. One day after it had come to considerable size another eagle flew over that yard. A great excitement seized the pet. After some moments of agitation it expanded its wings, poised on its feet, and uttering weird sounds, soared away after the other bird. It was never seen again.

There's many a young person living a barnyard life. But God says, "*Set your affections on things above. Then the real purpose of life will be achieved.*"—E. Wayne Stahl, in *Evangelical-Messenger*.

* * *

FAITH

Dr. R. A. Torrey once said that the verse in the Bible that had most profoundly influenced him was that verse in Romans (10:17) which reads, "So belief cometh of hearing, and hearing by the word of Christ." "For a long time," he said, "I had been trying to develop my faith. I had listened to learned discourses about it and talked to older Christians before it came home to me that right in my Bible in that verse was the secret of faith."

There is no place where God has so clearly revealed himself. His deepest secrets are not to be found in the arguments of the theologian or in the test tubes of the scientist, but in a Book.—Elisha Safford, in *Adult Bible Class*.

* * *

ONE TOUCH OF GOD

At one time a group of men were attempting to raise an obelisk in Egypt to its base, and the work was under the supervision of a very exact and careful engineer. They had raised the great mass of granite to within a few inches of the level of the base and then were unable to lift it further. They could not get it up to the level of the pedestal by their utmost efforts.

But there was a secret in nature that they did not know. There was a sailor there who knew all about it. He shouted, "Wet the ropes!" As they did so, the ropes began to groan, and strain, and shorten, and the great mass rose, and rose, till it came to the level of the base, and they could push it over and establish it firmly on its pedestal.

It was a little secret, but it was an effectual one. The men had pulled at the cordage and strained away at it, but the obelisk was in mid-air, and there it hung until the cry came to wet the ropes.

Dear friends, the instant we let the Holy Ghost saturate the soul, the Lord Jesus Christ brings into it all His infinite forces of love and power. One touch of God will do all that our tugging and struggling could not do.—A. B. Simpson, in *Alliance Weekly*.

A COLERIDGE INCIDENT

A visitor of Coleridge argued strongly against the religious instruction of the young and declared his own determination not to "prejudice" his children in favor of any form of religion, but to allow them at maturity to choose for themselves.

The answer of Coleridge was pertinent and sound. "Why prejudice a garden in favor of flowers and fruit? *Why not let the clods choose for themselves between cockleburrs and strawberries?*"—*Presbyterian Record*.

* * *

THE MUTILATED BIBLE

A man from South Ireland told me this story. There came a new minister to a certain church. He was full of these new "higher critical" theories and started teaching them, one after another.

At the end of two years he was told that one of the leading men of his church was ill. He went to see him. There was no chance of recovery; the man was dying. After a little talk the minister said, "Shall I read to you a little and pray with you?" "Yes," replied the man, and beckoned to his wife to bring the minister a Bible.

A Bible was brought, and he opened it and saw a strange sight. Some books were taken out of it, some pages torn away, some chapters gone, and some verses cut out; it was a shamefully-mangled Bible, hardly fit for the waste basket. The minister opened it and said, "Have not you a better Bible than this?"

The dying man said, "When you came I had a whole Bible. But as soon as you told me that one book was fiction I tore it out; and that one chapter was not true, I removed it; and that some of its stories were just traditional fables, I cut them out. And if I had had another year under you, I think I should have had the two covers, and nothing else!"—Hubert Brooke.

* * *

EVERY MAN IN HIS PLACE

Dr. Parker once illustrated this statement by calling attention to his watch. "On that small space, the face of my watch, you have three workers," he said. "There is the second pointer, performing rapid revolutions. There is the minute pointer, going at a rapidly reduced speed; and there is the hour pointer, tardier still.

"Anyone unacquainted with the mechanism of a watch would conclude that the busy little second pointer was doing all the work. It is clicking away at sixty times the speed of the minute pointer. As for the hour hand, that seems to be doing no work at all.

"So it is in the church. There are active fussy men who appear to be doing the work of the whole community, and others who are slower. But can we do without the minute and the hour pointer? The noisy second hand might go around its little circle forever, without telling the world the true time.

"We should be thankful for all kinds of workers. The silent, steady hour hand need not envy its noisy little colleague. Every man must fill the measure of his capacity. Our business is to do our allotted work so as to meet the approbation of the Master."—*Finest of the Wheat*.

Practical and Perplexing Questions

Grant Stroh

The right is reserved to reject controversial questions and others which it may be deemed unprofitable to answer or for which we lack space. All questions must be accompanied by the name and address of the sender. Any books recommended may be ordered from the Bible Institute Colportage Association, 843-845 N. Wells St., Chicago, Ill.

TRIBULATION SAINTS

J. L., Lyons, Ill.

Question: Will any Gentiles be saved during the Great Tribulation?

Answer: See Revelation 7:14 and 14:15, 16.

THE PRESENT KINGDOM

M. B., Holland, Mich.

L. W. L., Grand Ridge, Ill.

Question: I have heard preachers pray for the promotion of God's kingdom. Is the Church the same as kingdom? If so, in what sense?

Answer: Answering the last two questions first, we would say, in the sense that the Church now represents upon earth the spiritual kingdom of God. Christ said to the Jewish leaders that He would take away the kingdom from them and give it to a nation bringing forth the fruit thereof (Matt. 21:43). This, however, would be only a temporary transfer (Matt. 23:38, 39; Acts 15:14-17). Hence Peter can refer to the Church as a "holy nation" (I Pet. 2:9). But although we may pray for the promotion of the spiritual kingdom, this is different from praying to the Father, "Thy kingdom come," for the Father's kingdom is to succeed the visible and glorious kingdom of the Son of man (I Cor. 15:23-28; Rev. 3:21).

FUNDAMENTALISM IN PRACTICE

W. L. B., Jackson, Miss.

Question: My pastor denies the virgin birth of Jesus and also His literal second coming. The teacher of the men's Bible class does not believe in the virgin birth and claims that Paul regarded it as one of the non-essentials. Should I find another pastor and teacher? Is it not wrong to continue my financial support of such a church?

Answer: Denial of the virgin birth is a denial of the trustworthiness of the Bible and leaves no explanation of the human origin of Jesus except illegitimacy. This is serious, as it is also the denial of the literal and personal return of our Lord. But the situation probably would not be remedied by the courses you suggest, unless there be a goodly number who feel as you do about it. Would it not be better to stay where you are and pray, give your testimony, and distribute literature setting forth the truth about these and other subjects? As to the matter of giving to the support of such a church, we think the situation is not yet so desperate that it would be wrong to contribute moderately, and perhaps to divert some of your money to the channels suggested to known evangelical organizations or objects.

ELECT JEWS

A. H., West Willow, Pa.

Question: Who are the elect of Matthew 24:22?

Answer: The setting of these verses points to the period following the Great Tribulation, when Christ comes in person to establish His kingdom. His angels are messengers of separation and destruction (Matt. 13:31) as well as messengers of good tidings. The elect who are here summoned by the angels from the four winds are Jews (Isa. 27:13; Deut. 4:30, 31; 30:1-4; Zech. 8:7, 8).

REGENERATION AND RENEWAL

G. W. H., Cambria, Wis.

Question: Please explain Titus 3:5.

Answer: The first part of the verse clearly teaches that we are saved not by our own good works, but through the mercy of God. As to the method of our salvation, it is by "the laver of regeneration, and renewing of the Holy Spirit." The first phrase is thought to refer to our baptism, the laver being the visible symbol of regeneration, which is the work of the Holy Spirit. Baptism is the outward sign of the supposed inner experience of regeneration. But regeneration is followed by the continuous works of the Holy Spirit whereby our "inward man is renewed day by day" (II Cor. 4:16).

PERIOD OF THE DESOLATION OF THE SANCTUARY

D. P., Montpelier, Ohio

Question: Will you please give me the meaning of Daniel 8:13, 14, especially the 2,300 days?

Answer: First of all there perhaps is a reference to Antiochus Epiphanes, who in the second century before Christ sought to supplant the Jewish institutions with Hellenic, for he was an ardent Greek. As a climax of his acts he desecrated the Temple. According to this interpretation, the 2,300 days might include the period of his activities against the Jews. It is said that he identified himself with Zeus, or Jupiter, and was ambitious to make his own worship universal. Thus out of Grecian territory came the first forerunner of the Antichrist, for the complete fulfillment of the vision belongs to "the time of the end" (v. 17) and verses 19-26 deal in particular with the career of the Antichrist. Applying the 2,300 "evenings and mornings" (actual days) to days of the Antichrist, we do not yet know just when they will begin, but they will end with his destruction by the coming of Christ the Prince (v. 25).

THE CHILDREN FIRST

J. J., Chicago, Ill.

Question: What is the meaning of Mark 7:27?

Answer: These "children" were Jews, in contrast with the woman of Syrophenicia who was a Greek by race and who would be classed by the Jews as one of the "dogs." The Jewish people were God's own people, hence He must care for them first; but "first" does not mean "only." This the woman instinctively sensed and gave a quick-witted reply (v. 28). She was willing to be classed among the dogs if only Jesus would cast the demon out of her daughter; and her faith was honored.

THE HARVEST

J. B. W., Belmont, Man.

Question: Are there two harvests at the end of the present age, or only one?

Answer: There is only one harvest period for this age, and that is the end, or consummation, of it (Matt. 13:30, 39), but two crops are to be harvested, the tares and the wheat, and in this order (Matt. 13:38, 40). The tares are burned, and the wheat (the children of the kingdom) is used to sow the next age (see also Rev. 14:13-20).

CHRIST OUR REFUGE

M. P., Memphis, Tenn.

Question: Are the cities of refuge (Num. 35) types of Christ?

Answer: Not in all respects. For example, the murderer was sheltered there only temporarily, and even he who had accidentally slain another must remain in the city until the death of the high priest; while by the death of Christ even the worst of sinners may have shelter from sin and be a free man at the moment he finds Christ and accepts Him as his sacrifice for sin. There is no condemnation to them who are "in Christ," who is our Refuge (Heb. 6:18-20).

CONVICTING WORK OF THE HOLY SPIRIT

N. M., Atoka, Okla.

Question: Please explain the work of the Holy Spirit (John 16:7-11).

Answer: The only reason why it was "expedient" for the disciples that Christ should return to the Father was to give place to the Holy Spirit, who was the Comforter, the Spirit of Truth, the One who would bear witness of Christ and reveal the future (John 14:26; 15:26; 16:13). But with respect to the world, He would convict it of sin, of righteousness, and of judgment: (1) *Of sin.* Particularly the sin of not believing upon the Lord Jesus Christ (John 3:18). (2) *Of righteousness.* Of course the Holy Spirit reveals human sin and the need of God's righteousness, but the righteousness here specified is the personal righteousness of Christ Himself. In contrast with all other men He is the sinless Man, and the visible proof of this would be His ascension to the Father (John 14:28; 15:26). (3) *Of judgment.* "Because the

Moody Bible Institute Monthly

prince of this world hath been judged" (R. V.) Not the future judgment of sinners, which of course is true, but the fact that Satan, the prince of this world, is already doomed and already officially though not yet actually judged (John 12:31). The death of Christ was the doom of Satan. The Cross means the complete overthrow of the world's usurper.

GIVING TO THE POOR

E. W. T., Kansas City, Mo.

Questions: (1) How should the Christian distribute his gifts? (2) Is he restricted to giving through such channels as are accompanied by specific gospel teaching? (3) Should giving to "the poor" in general be excluded from Christian giving or from a Christian's tithe?

Answers: It is advisable to give through the local church, in the name of Christ, or for Christ's sake, as a testimony to the gospel, but this practice need not restrict one's freedom in this matter. Certainly "the poor" is one of the worthy objects to which to give. Otherwise we would be going contrary to the Word, such as Proverbs 19:17. Whether this latter object be taken from the tithe may be debatable, but personally we include it.

HEALING IN THE ATONEMENT

G. O., Orlando, Fla.

Question: Is healing in the atonement?

Answer: Owing to unscriptural teachings upon this subject by certain evangelists and others, this question is frequently asked. Our reply is that healing is not in the atonement in the same sense that provision for sin is in the atonement; or in the sense that Christians need not be sick; or that it is a sin for them to be sick; or if we remain sick it is simply because of lack of faith upon our part, and that we should have "healing faith," just the same as we have "saving faith." God is sovereign and can heal if He so chooses, but sometimes for various reasons He does not so choose. But we believe that healing is in the atonement in the sense that our completed redemption will finally include the body (I Cor. 15:42-44; Phil. 3:21).

RUSSELLISM

M. E. W., Goodwell, Okla.

Question: Who are the Russellites, and what do they believe?

R. W., Chicago, Ill.

Question: Would you give me more light upon Judge Rutherford?

I. A., Cement City, Mich.

Question: What do you think of the writings of Judge Rutherford, published by the International Bible Students Association and the Watch Tower Bible and Tract Society?

Answer: Questions concerning these people are frequent, but the number this month seems to call for an answer that will give information to all of our readers. This false sect first appeared as the

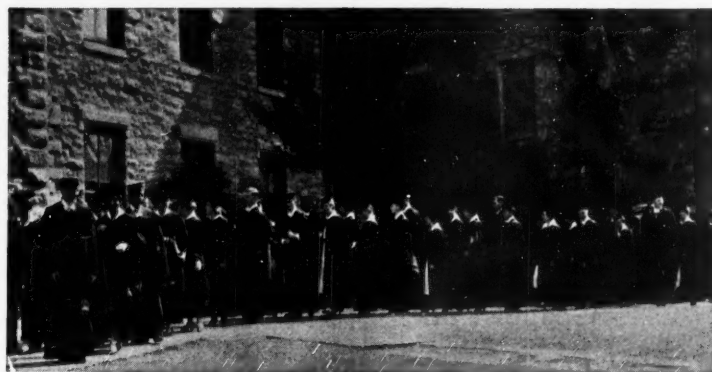
Millennial Dawnists. Their leader was known as Pastor Russell, who was succeeded by Judge Rutherford. We set forth a very condensed statement of their beliefs as given in part in the tract *The Spirit of Truth and the Spirit of Error*. The doctrine of the Trinity is called nonsense, suited to the Dark Ages. As to Christ, He was a mere man, but before coming into this world He was the archangel Michael. He suffered and died, but we do not know what became of His body, except that it did not rise again to life. As to sin, death is its wages, but during the Millennium the soul will be resurrected and given another chance. Every man dies now for the sins of Adam, but every one who does not accept the second chance given during the Millennium will die eternally for his own sins. As to salvation, Christ's atonement was only for the first Adam. So far as the rest of us are concerned

Christ's death simply guarantees to every man a second trial for life everlasting. All who have died on account of Adam's sin will have eternal life offered to them by Jesus Christ during the Millennium. This second trial is because of the ransom paid by Christ, and only the willfully disobedient during the reign of Christ will suffer the final death penalty, which is extinction of being. This gospel, therefore is not salvation by grace based upon the finished work of Christ, but a salvation by man's own works, which are futile. See also the pamphlet by Dr. Gray, *The Errors of Millennial Dawnism*.

DATE OF JESUS' BIRTH

A. H. F., Staunton, Va.

Question: Why do we say we reckon the Christian era from the birth of Jesus (December 25) yet do not start our new year until seven days afterward?



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—(Signed) H. A. Ironside, Pastor of the Moody Memorial Church, Chicago, Ill., May 11, 1931.
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Answer: We know neither the exact year nor month nor the day of the birth of our Lord. The present date, so far as the year is concerned, is due to an error of at least four years by a learned monk, Dionysius Exiguus, who lived in the sixth century. The Western Church celebrated December 25 as the probable day as early as the fourth century, while the Eastern Church celebrated January 6. But no date is fixed with certainty. This uncertainty in respect to exact dates need not disturb our Christmas joy, for it is the fact of the birth, not the date, that means so much to Christians.

THAT DIVINE SPARK

F. W. K., Peoria, Ill.

Questions: (1) Is it true that "there is something divine," a "divine spark" in us? Are "all men divine"? (2) To whom is it proper to address our prayers?

Answers: (1) Such claims are commonly made but there is little truth in them. Adam was made in the image and likeness of God, but he was the only one. It is quite easy to believe with the Psalmist that "there is none righteous, no not one"; or with Paul that "all have sinned and come short of the glory of God" (Rom. 3:10, 23). But through the will and the power of God all may become His children (John 1:12, 13) and thus be made "partakers of the divine nature" (II Pet. 1:4), because made "partakers of Christ" (Heb. 3:14) and "partakers of the Holy Spirit" (Heb. 6:4). Let no man deceive himself into thinking that by nature he is a child of God and hence does not need to be born from above (John 3:3). (2) In prayer it is proper to address any member of the Godhead. There is no jealousy between them. We do well if we address any one or all three as God, or address God as our Father, which is the form of address taught by Christ to His disciples and used by Him upon different occasions (Matt. 11:25, 26).

ENDUEMENT OF THE HOLY SPIRIT

G. O., Orlando, Fla.

Questions: (1) What spiritual experience did Mr. Moody have in answer to the prayers of two women? (2) Just what did Christ mean when He said, "Receive ye the Holy Ghost" (John 20:22)?

Answers: (1) The women prayed that Mr. Moody might have power through the coming of the Holy Spirit in greater measure into his life. In the language of your letter this experience might be described as "a mighty infilling of the Holy Spirit," such as he never had previously experienced. (2) The occasion was the first meeting of the disciples as a group after His resurrection. First of all He spake peace to them, and this was followed by His commissioning them (v. 21). The imparting to them of the Holy Spirit at this time seems to have been in the nature of a foretaste, or earnest, of the outpouring upon the day of Pentecost. In a sense, also, this giving of the Holy Spirit had an official

objective. Jesus had said previously, "As the Father sent me, even so send I you," and after He had breathed the Holy Spirit upon them He speaks of their power to pronounce either the remission or the retention of sins (v. 23). They at this time were thus officially appointed to succeed Him after His return to heaven.

PETER'S INTERPRETATION OF JOEL

T. O. C., Two Harbors, Minn.

Question: Does Peter teach that Joel 2:28-32 was fulfilled upon the day of Pentecost? To whom does the "who-soever" of verse 32 refer?

Answer: Peter teaches that the coming of the Holy Spirit upon the day of Pentecost was in accord with the words of Joel, but the prophecy of Joel received only a typical fulfillment at that time, as the context reveals. For example, upon the day mentioned the Holy Spirit was poured forth only on the Jews and Jewish proselytes, but not upon "all flesh." Neither did the signs in heavens and the earth follow (Joel 2:30, 31). These are in connection with the second coming of Christ (Matt. 24:29, 30) and are to be preceded by the Great Tribulation (Matt. 24:21) which introduces "the great and terrible day of the Lord" (Joel 2:21). Ever since the Holy Spirit came, whosoever calls upon the name of the Lord will be saved, but the promise belongs in a special sense to the remnant of the Jews who are in the distress of Jerusalem at the end of this age (Joel 3:1).

HALLOWE'EN

J. D. P., Harrisville, Pa.

Question: Is it sinful for Christian people to take part in Hallowe'en celebrations? Some of my acquaintances who are leaders in the church seem to be greatly enamored with them.

Answer: Perhaps a bit of information about the occasion may help answer the question. About thirteen centuries ago pagans celebrated All Saints Day, "when spirits, both good and bad, were believed to be on earth." It was these pagans who brought their old customs into the Romish Church. The word means Holy Eve, because it precedes the day when all saints, especially the unknown ones, are prayed for. But the word "holy" is a travesty so far as the celebration itself is concerned. The bonfires, cracking of nuts, bobbing for apples, and telling of fortunes and ghost stories are all said to be relics of paganism. We do not need to mention the playful but often destructive pranks of boys and even men for which this "Holy Eve" seems to provide a cover and an excuse.

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January 10 The First Disciples John 1:19-51

Golden Text:—The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.—John 1:29.

I. John Pointing Out the Lamb of God (vv. 19-34).

Through the testimony of John the Baptist, his disciples were directed to Jesus. This same testimony he gave the day before. In all probability the same disciples heard him at that time. The audience was small and the message the same, but John knew that it was the message for the occasion. His theme was "The Lamb of God, the Sin-bearer of the World." When one has that message and knows the time to deliver it, he need not hunt for something new.

II. Two of John's Disciples Followed Jesus (vv. 35-37).

As a result of the Baptist's testimony, two of his disciples left him and followed Jesus. One of these disciples was Andrew (v. 40) and presumably the other was John, the apostle. When the Baptist pointed out Jesus as the Lamb of God, the long-expected Messiah, these disciples sought further acquaintance with Jesus. Through John's testimony they looked upon the Lord. This look was sufficient to induce them to follow Him. When they looked, they believed. The proof of their belief was their following after Him. They were prompt in their action. The behavior of John the Baptist was most commendable. He did not envy Christ's success but rejoiced in it (John 3:26-29). This is a fine example for ministers and Christian workers today. Ministers and Sunday School teachers should deliver the message and so behave that those who hear may not cling to them but look away from them to Christ and follow Him. John speaks, the disciples hear and follow. The whole plan of salvation is wrapped up in this simple testimony and action.

III. The Two Disciples Abiding with Jesus (vv. 38, 39).

1. Jesus' Question (v. 38).
Seeing the disciples following Him, Jesus most kindly inquired as to their object.

2. The Disciples' Reply (v. 39).
They answered His question by inquiring as to His dwelling place. Their reply showed their desire to go apart privately where they could disclose their hearts to Him. Knowing their desire, He invited them to His place of abode. Therefore, for the remainder of that day they held sweet intercourse with the Master. This blessed privilege is open to every one who will follow Jesus.

IV. The Disciples Bring Others to Jesus (vv. 40-46).

The very genius of Christianity is self-propagation. The usual method is to begin with those nearest us—home folk and relatives—and then pass out to ever widening circles. The disciples, who were with Jesus in blessed fellowship, go at once to tell others of the priceless treasure they have found. This is always characteristic of the true disciple.

1. Andrew Brings Peter (vv. 40-42).
This is a beautiful example of brotherly affection, expressing itself in bringing another to Christ. How can a true brother who has found Christ but go and tell his brother? The best place to begin our testimony to Christ is among our kinsfolk (Luke 8:39). When he had witnessed to Peter about Christ, he brought him to Jesus where he could speak with Him personally. This was a great piece of work for Andrew since Peter became one of the pillars of the Church. This was in keeping with what Christ announced, for when Jesus beheld him He said, "Thou art Simon the son of John: thou shalt be called Cephas"—meaning a stone.

2. Philip Brings Nathanael (vv. 43-46).

Christ found Philip the following day as he would go forth into Galilee. Philip followed Him in response to a personal invitation. As soon as Christ found Philip, Philip found Nathanael and witnessed to him concerning the Messiahship of Jesus. He said unto him, "We have found him, of whom Moses in the law and the prophets did write, Jesus of Nazareth" (v. 45). Christ is the sum and substance of the Old Testament. Nathanael was somewhat skeptical, but was honest. Philip had the wisdom not to argue with him, but to bring him to Jesus. It is frequently unwise to rebuke the skeptical for their lack of faith. The proper thing is to invite them to put Christ to a test. Christianity courts inquiry. The reason why men speak against Christ is because the Devil has blinded their eyes so as to prevent their seeing the glory of Christ and His gospel (II Cor. 4:4).

V. Nathanael Seeing and Hearing Jesus Testifies to His Deity (vv. 47-49).

As soon as Nathanael heard and saw Jesus, all his doubts rolled away. Jesus proved that He was the omniscient One. We do not know what Nathanael was doing under the fig tree. Perhaps he was praying for heavenly light and guidance. Jesus saw him while there. He who is willing to be led and to do, shall surely come to light (John 7:17). He who acts upon the light given shall see greater things (vv. 50, 51). Angels ascending and descending upon the Son of Man with the open heavens show that

Jesus Christ is the means of communication between earth and heaven (Heb. 10:19, 20; Eph. 2:18; Gen. 28:12).

This narrative concerning the experiences of the first disciples exhibits the following stages of Christian experience:

1. Hearing about Jesus (v. 36).

How important it is that a minister and teacher have a proper conception of Jesus as a sacrificial lamb—the sin-bearer of the world.

2. Looking upon Jesus (v. 36).

It is necessary that a sinner definitely fix his attention upon Jesus.

3. Following Jesus (v. 37).

It is not enough merely to look upon Him. There must be the definite effort to follow Him.

4. Abiding with Jesus (v. 39).

Those who earnestly look upon Jesus and inquire after Him are welcomed into His blessed fellowship.

5. Witnessing for Jesus (vv. 41-45).

The first thing that one does who has come to Jesus is to begin to witness for Him.

6. Bringing Others to Jesus.

The chief delight of the one who has come to know Jesus by personal experience is to bring others to Him.

January 17 Jesus and Nicodemus John 3:1-21

Golden Text:—For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.—John 3:16.

I. The History of Nicodemus (vv. 1, 2; cf. 7:45-52; 19:38-42).

The lesson today has its peculiar significance in the light of Nicodemus' station in life. He was a learned rabbi, a doctor of the law, and presumably a man of good character. His coming by night indicates his timidity. Like Joseph of Arimathea, he was afraid to openly espouse the cause of the new teacher of Galilee. Though timid, as an honest man, he investigated and obtained first-hand information. Because of this information, he uttered the brave words in the Sanhedrin against judging a man before hearing him (John 7:45-52), and rendered the loving service at the Lord's tomb (John 19:38-42).

II. Jesus' Discourse to Nicodemus on the New Birth (vv. 3-17).

1. The Necessity of the New Birth (vv. 3-7).

It is not a matter of choice as to whether one is to be born again, but of necessity if he is ever to see or enter the kingdom of God. Regeneration is the first demand the gospel of Christ makes upon man. At this juncture the evangelical faith parts company with the naturalism of the day. The reasons for this are:

a. The kingdom of God is a spiritual kingdom.
There must be a spiritual birth in order to enter it (v. 3). As we enter the physical kingdom by a natural birth, so we enter the kingdom of God by a supernatural birth.

b. The nature which we get through the natural birth is radically and essentially bad (v. 6, cf. Gal. 5:19-21).

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That which is born of the flesh is flesh. In the Galatian text Paul gives a catalogue of the works of the flesh. The flesh cannot be improved (Jer. 13:23). Cultivate and educate it all you please and it will remain flesh. In order to enter into the kingdom of heaven there must be a nature fitted for heaven. There is nothing that can be substituted for the new birth. Men today are trying to substitute morality and education for the new birth. Nicodemus possessed these, yet Christ declared that he needed something more. Regeneration is that act of God through the Holy Spirit which quickens the man from spiritual death and plants within him God's own nature (II Pet. 1:4). It is no more possible to have a physical being without a physical birth than it is to have a spiritual nature without being born of the Spirit.

2. The Mystery of the New Birth (vv. 8-13).

Though mysterious, the results of the new birth are definite. This mystery is illustrated by the wind. We cannot discern from whence it cometh or whither it goeth, but we know by its effects that it blows. The fruit of the life demonstrates its nature, whether it is heavenly or carnal. We need not be told that we have had a physical birth, for our bodies with their various faculties in exercise prove it. Even so, the presence within us of a nature which has no affinity for the things of the world, a strong affection for God and a disposition to yield prompt obedience to His commands, proves our birth from above. Just as the tree is known by its fruit, so tastes, desire, and ambition prove the quality of our nature. Galatians 5:22, 23 is the infallible test. The truthfulness of this declaration is vouched by the fact that Jesus Christ came down from heaven to make it known. Even the great teacher Nicodemus could not understand it without a revelation.

3. The Basis of the New Birth (vv. 14, 15).

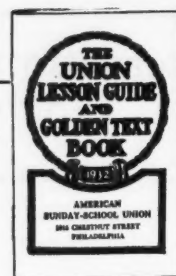
Christ's atoning death on the cross makes regeneration possible. He took the place of sinners. His infinite merit was placed to their account. He suffered in the sinner's stead. Just as the Israelites had only to look upon the brazen serpent in the wilderness, so the sinner only needs to look upon the Christ uplifted upon the cross (Num. 21:4-9; John 12:32; II Cor. 5:21; I Pet. 2:24). Our salvation cost on the part of God the giving up of His only begotten Son, and on the part of Christ the suffering and shame of the cross.

4. The Recipients of the New Birth (vv. 16, 17).

"Whosoever believeth on him." These verses give in a condensed form the whole plan of salvation. Observe:

- a. Its source—"God so loved."
- b. Its ground—the death of Christ—"he gave."
- c. Its recipients—"whosoever."
- d. Its condition—"believeth on him."
- e. Its results—"should not perish—have everlasting life."

III. Man's Attitude toward Christ (vv. 18-21).



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1. Some Believe and Are Saved.

Those who believe are now free from condemnation. They are not only saved now, but forever (John 10:28, 29).

2. Some Will Not Believe and Are Condemned.

The awful sin which causes men to be eternally lost is unbelief in Christ. The cause of their unbelief in Him is their love of sin. Refusal to come to Christ proves that men's deeds are evil and that they love darkness rather than light.

January 24

Jesus and the Samaritan Woman John 4:1-42

Golden Text:—This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief.—I Timothy 1:15.

I. Jesus Sitting at Jacob's Well (vv. 1-6).

The growing popularity of Jesus aroused the envious opposition of the Pharisees which obliged Him to leave Judea and go into Samaria. There was another way to reach Galilee on the eastern side of the Jordan, the one used by many Jews to avoid contact with the despised Samaritans. He "must need go through Samaria" in order to find this poor sinful woman and the needy citizens of Sychar. The great necessity which was upon Him was to seek and to save that which was lost (Luke 19:10). The weary Jesus waiting at Jacob's well to

speak to this poor lost woman gives us a concrete picture of the divine-human Saviour in His work of seeking lost humanity.

II. Jesus' Testimony to the Samaritan Woman (vv. 7-26).

1. A Favor Asked (vv. 7-9).

Jesus tactfully made a request which appealed to the woman's sympathy. Not only did the thirst of the weary traveler appeal to her, but the fact that He, being a Jew, asked a favor of her, showed His sympathy for her. In introducing the conversation, He referred to that which was uppermost in her mind; namely, water. This was the Teacher's point of contact. He soon passed from earthly water to the water of everlasting life which was in Himself. His aim was to bridge the chasm which separated them. Every Christian worker should imitate Him. Every human mind has a handle. Our success as Christian workers depends upon our ability to grasp and use it.

2. Jesus' Tender Dealing with This Woman (vv. 10-15).

He first appealed to her curiosity by declaring, "If thou knewest the gift of God" (v. 10). He knew the deep unrest of the soul of this sinful woman as she went on her way. He knew that if she really knew Him, she would believe on Him and be saved from her sins. Therefore, the first thing was to get her attention. When we can get one to give attention to the claims of Christ, there is good hope of winning him. This appeal to her curiosity was followed by a promise

which directed her attention to her deepest needs. There is a consciousness of deep need in every soul. Just what the need is, is not always known. The world, with its honors, gains, and pleasures, never really satisfies the soul. In her efforts to satisfy her nature, this poor woman neither respected the law of God nor the rights of men. The deepest need of the soul can only be satisfied by Jesus Christ. There is real and lasting satisfaction in Him and His gifts. The woman's reply, "Sir, give me this water that I thirst not," is the inarticulate cry of every human heart.

3. The Woman Convicted of Her Sins (vv. 15-19).

Jesus succeeded in arousing her interest, but she did not really understand Him. Before she could comprehend what the water of life is, she must be convicted of her sins. He skillfully gave the command which brought her face to face with the facts of her life, which she was unwilling to confess. She did not argue with Him, but became an humble inquirer. The soul must be convicted of its sin before there can be conversion.

4. The Problem of Worship Submitted to Christ (vv. 20-24).

This she did as soon as she perceived Him to be a prophet. This indicates that He was succeeding in bringing her mind to spiritual things. Jesus, knowing the inner life of this woman, told her of the glad time, even then present, when true worshipers could hold intercourse with God anywhere. He showed her that the place of worship is unim-

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portant, that the all-important thing is to have the true conception of God as brought through the Jews. He exposed the folly of a religion of form only, and showed that acceptable worship depends upon the condition of the heart. Since worship is spiritual, only those who have been regenerated can worship God in Spirit. "Except a man be born from above, he cannot see the kingdom of God."

5. The Woman of Samaria Witnessing for Christ (vv. 27-39).

When the disciples perceived that Jesus talked with the woman, they marvelled, yet they hesitated to ask Him for an explanation. The woman left her water pot and went into the city and said, "Come, see a man which told me all things that ever I did. Is not this the Christ?" As soon as she was converted she became an enthusiastic missionary. This is as it ought to be and always will be. The soul that realizes Jesus cannot be still (John 1:41-45). The result of her testimony was that many believed on Jesus.

III. Jesus Testifying to the Citizens of Sychar (vv. 40, 41).

The woman's testimony brought the request from the Samaritans that Jesus tarry with them. He abode with them two days. Though they heard the woman's testimony, their belief was due to Christ's own word (v. 41).

IV. The Samaritans Witnessing for Christ (v. 42).

They declared, "We know that this is indeed the Christ, the Saviour of the world." They confessed to the woman that their belief was not due to her testimony, but to having heard Him themselves. They were therefore sure that He was the Messiah.

January 31

Jesus Feeds the Multitude

John 6:1-14, 32-37, 48-51

Golden Text:—And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. —John 6:35.

In the previous chapter Jesus showed Himself to be the source of life. In this chapter He proves Himself to be the sustainer of life.

I. Jesus' Compassion on the Multitude (vv. 1-5a; cf. Matt. 14:14).

The sight of a crowd always excited the Lord's sympathy. He knew that they were as shepherdless sheep (Mark 6:34); there was no one to care for them. Besides, they were so ignorant that they had no appreciation of Him. Added to this was their physical hunger. This condition aroused the Saviour's pity. How true this is of the multitude today! The crowd surges about us as shepherdless sheep, having no one to care for them. They are ignorant. Sin has so thoroughly blinded them that they are not conscious of their lost condition. Yet down deep in their hearts is a hunger for God and the truth. The millions of earth are hungry for Christ though ignorant of their real needs. The multitudes were following Christ because they saw His miracles.

II. Jesus' Conference with the Disciples Touching the People's Need (vv. 5b-9).

His inquiry of Philip was not for His benefit, for He knew what He would do (v. 6). His object may be summed up as follows:

1. To Teach a Sense of Obligation. The disciples of Christ are slow to recognize their obligation to the great shepherdless multitudes. We all need to be taught the wonderful truth that God has made man His partner in the salvation of the world. We are workers together with God (II Cor. 6:1). It is the very highest privilege as well as a most solemn obligation, to co-operate with God in saving the millions who are groping in darkness.

2. To Teach Human Helplessness. The loaves and fishes which the lad had provided for his lunch were as nothing in the presence of five thousand men besides women and children. Well might Andrew exclaim, "What are these among so many?" We may plant and water, but the increase entirely comes from God. It is a good thing to realize our true needs that we may be driven to Christ who is able to supply them all.

3. To Teach God's Sufficiency. Without Him we can do nothing (John 15:5). Christians can no more carry on the Lord's work of themselves than the branch can bear fruit without the vine. The vine supplies the life and strength for the production of fruit. Philip's arithmetic was of no use in the face of such need. He had to fall back upon the Lord Jesus who has all power. There is nothing too hard for Him.

III. Jesus' Method of Feeding the Five Thousand (vv. 10-13).

Observe here the orderliness of Christ's work. He paused to give thanks for the scant supply, thus teaching us that we should always bring our abilities and gifts to Him that He might bless them to His use.

1. The Lord's Part Was to Provide (v. 11).

The disciples part. The Lord provided for a multitude of old, women

2. The Lord's Part Was to Provide (v. 11).

This is the Lord's part today. Our Lord is the Lord of the Lord and consecrated the starving people responsible for its people are hungry of life.

3. The Lord's Part Was to Provide (v. 10).

They had neither in the take from the Lord that what This is exact are responsible of the bread of the grace are rec illustration in our salva

4. The Lord's Part Was to Provide (v. 13).

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IV. The Lord's Part Was to Provide (v. 14).

They recognized the prophet who Him for His

V. Jesus' Part Was to Provide (32-37, 48-51).

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2. How to It is by co ing on Him.

3. The Bread: a. The pa nor thirst.

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The disciples could not perform this part. The same kind of bread was provided for all, rich and poor, young and old, women and children.

2. The Disciples' Part Was to Distribute (v. 11).

This is true of the Christian worker today. Our part is to take from the hands of the Lord that which He has blessed and consecrated, and distribute it among the starving multitudes. We are not responsible for the supply, but are responsible for its distribution to all those who are hungry and perishing for the bread of life.

3. The People's Part Was to Partake (v. 10).

They had no part in the provision, neither in its distribution, but only to take from the hands of the disciples and eat that which the Lord had provided. This is exactly our situation. The people are responsible for taking and eating of the bread of life; that is, faith and obedience are required of them. This is an illustration of the part obedience plays in our salvation.

4. The Superabundance of God's Grace (v. 13).

When all had eaten to the full, much was left. This shows that the gospel is ample for the salvation of the world.

IV. The Effect of This Miracle (v. 14).

They recognized Christ at once as the prophet who should come. They believed Him for His works' sake.

V. Jesus, the Bread of Life (vv. 32-37, 48-51).

1. Christ Is to the Soul What Bread Is to the Body.

Bread is a staple food. It is necessary for the body. One never tires of it. Even so is it with Christ.

2. How to Obtain This Bread.

It is by coming to Christ and believing on Him.

3. The Blessings Derived from This Bread:

a. The partaker shall never hunger nor thirst.

Hunger and thirst return after partaking of natural bread. Not so of those who have partaken of Christ.

b. The partaker shall never die.

The one who eats the bread of heaven, that is, the one who receives Jesus Christ, has eternal life.

only eternity can make its full meaning known.

We are living in a day of boasted freedom. Revolt from authority is almost universal. Anarchy lifts up its vicious head in the home, society, business, state, nation, and the world. It is but the manifestation of the spirit of the Evil One who arrogated to himself authority which belonged to God and attempted to throw off the divine rule. It is this spirit which is revolting against the Eighteenth Amendment under the pretext of liberty and freedom. Sin which is fundamentally and essentially lawlessness (I John 3:4) is back of all violations of the Eighteenth Amendment. May the teachers who are called to teach this lesson themselves see the instruction and present to their classes its vital truth which is the

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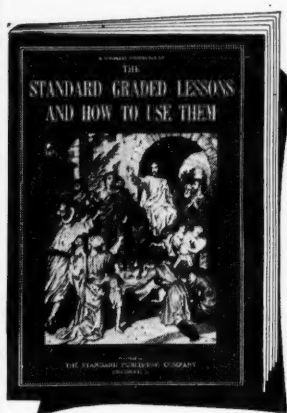
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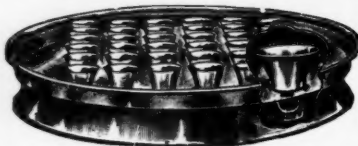
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only solution of the prohibition question.

I. Discipleship and Freedom (vv. 31, 32).

Violators of the Eighteenth Amendment are not true disciples of Christ. Some church men may be against this law, but not true disciples. In these verses Jesus indicates the following stages of discipleship:

1. Believe on Jesus (v. 31).

This means not only assent to Christ's teaching, but the acknowledgment of His authority. It means to give Christ the place of lordship over the life. All who allow Christ to rule their lives are in sympathetic obedience to the national constitution.

2. Continue in Christ's Words (v. 31).

To continue in His Word means

- a. Meditation upon it.
- b. Confidence in it.
- c. Prayer over it.
- d. Obedience to it.

The teachings of Jesus Christ constitute the standard of life for every true disciple. His words are adequate for every decision, habit, or duty. The Word of God is the sole and adequate rule of authority to the Christian. Indulgence in intoxicating liquor is prohibited by God's Word, even to the extent that drunkards are debarred from heaven (I Cor. 6:10). The question for every one is, "What has God written?" God's Word hid in the heart keeps from sin (Ps. 119:11).

3. Assurance (v. 31).

"Ye are my disciples indeed." Continuance in Christ's words demonstrates the fact of discipleship. Those who faint by the way prove that they are not genuine disciples.

4. Knowledge of the Truth (v. 32).

Those who obey Christ enter upon higher knowledge. They have an experiential knowledge. Demands made by God's Word are not always apprehended at the first, but those who continue in the ways of obedience come to know God and see that what He demanded was right. "What I do thou knowest not now, but thou shalt know hereafter" (John 13:7).

5. Freedom (v. 32).

The one who renders implicit obedience to Christ enters upon real freedom. They become free from the law of sin and death (Rom. 8:2). The disciple comes to know the law of God, and knowing His law accepts its righteousness.

II. Righteousness and Freedom (vv. 33, 34).

Those who practice sin are in slavery. The evil doer is under the mastery of the Devil. He may not be conscious of it, but "whosoever committeth sin is the servant of sin." Dr. Pierson says that the sinner's slavery is threefold.

1. Slavery to Guilt.
2. Slavery to Penalty or Judgment.
3. Slavery to Power or Habit.

A little thought shows the abjectness of this slavery. Consciousness of guilt is universal. How awful is this bondage. All know that judgment is coming. In the sober moments of life all men acknowledge coming judgment and have

a certain fearful looking for of this judgment. It is only when taken up with the sensuous things that this consciousness is not present. All know that they are helpless to break their habits of wrong doing. The only way to freedom is doing righteousness. Sin's bondage includes ignorance, prejudice, racial and personal, conceit, etc. Freedom is only possible in conformity with the divine will. Harmony with God's laws is absolutely necessary.

III. Sonship and Freedom (vv. 35, 36).

Regeneration is necessary in order to obtain freedom from sin. Sin's power must be broken through the salvation of the individual. The works of the Devil can only be destroyed through the regeneration of the individual. Happily Christ can destroy the Devil's works through the sonship of those who believe on Him (I John 3:7-9). Let no advocate of prohibition imagine for a moment that temperance can be secured through legal enactments. The only way to secure sobriety on the part of man is to get him saved through faith in the Lord Jesus Christ. The supreme question confronting the nation at this time concerning prohibition is not a legal one, but a biological one. The Eighteenth Amendment can no more make a nation sober than the Ten Commandments can make a man to tell the truth and desist from murder. The love of Christ in the heart will keep one from murder. The Christian Church, as well as all the temperance advocates, seriously erred in thinking that the battle was won when the Eighteenth Amendment was written into the Constitution. It should have been and must be followed by intensive evangelism. The only way to get the benefit of the Eighteenth Amendment is to have a revival. Salvation is more than the removal of sin's penalty. It is securing the sinner's freedom by bringing him as a child into the family of God. So long as people are ignorant of Christ they will remain in bondage to sin. Sin is a hard taskmaster and has as its end death (Rom. 6:23). The supreme challenge to every Christian is to introduce his fellow man to Jesus Christ and secure his recognition of Christ as his personal Saviour.

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What a fine the word! prehensiveness Paul! It seems, so ardent Abounding—

1. Grace
2. Hope
3. Consolation
4. Love
5. Work

PRECIOUS

I. Precious Manifestation of "flesh" (I Tim.

II. Precious Demonstration of love toward

III. Precious Simplification of him (John 3

IV. Precious Certification in him are y Mulholland.

WHY CHRIST FAITHFUL ANCE IN

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I. Our Obligation

1. Consider fix one's mind Peter (Acts 1:23).

2. Stimulation other to love of A. S.

3. Encouragement to call strengthen.

II. How They Met.

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2. The war literally means sert. We can under obligation with, e. g., a c Thus, Demas Hebrews 13:5.

III. The Coming

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"ABOUNDING"

What a fine abandonment there is about the word! And with what amazing comprehensiveness it is used by the apostle Paul! It seems to fit, with a particular aptness, so ardent a soul as he. Paul spoke of Abounding—

1. Grace (II Cor. 9:8).
2. Hope (Rom. 15:13).
3. Consolation (II Cor. 1:5).
4. Love (I Thess. 4:1).
5. Work (I Cor. 15:58).

PRECIOUS GIFTS FOR A NEW YEAR

I. Precious Person (I Pet. 2:7).

Manifestation—"God was manifest in the flesh" (I Tim. 3:16).

II. Precious Blood (I Pet. 1:19).

Demonstration—"God commendeth his love toward us" (Rom. 5:8).

III. Precious Faith (II Pet. 1:1).

Simplification—"Whosoever believeth on him" (John 3:16).

IV. Precious Promises (II Pet. 1:4).

Certification—"All the promises of God in him are yea" (II Cor. 1:20).—Ralph Mulholland.

WHY CHRISTIANS SHOULD BE FAITHFUL TO CHURCH ATTENDANCE IN THESE LAST DAYS

Hebrews 10:24, 25

I. Our Obligations to Each Other.

1. Consideration—*katanoes*, meaning to fix one's mind on, as Moses (Acts 7:31), Peter (Acts 11:6), in general (James 1:23).
2. Stimulation—"let us stimulate each other to love and to noble deeds"—translation of A. S. Way.
3. Encouragement—from the word *parakaleo*—to call to one's side, thus, to strengthen.

II. How This Obligation Can Be Best Met.

1. The admonition—"the assembling of ourselves together," from the word *episynagoge*, from which comes our word synagogue. See our future gathering together, using the same word, in Matthew 24:31; II Thessalonians 2:1, etc.
2. The warning—"not forsaking," which literally means not to abandon, not to desert. We can abandon only what we are under obligations to care for and abide with, e. g., a child, a wife, a post of duty. Thus, Demas (II Tim. 4:10)—Contra, Hebrews 13:5.

III. The Great Incentive for Our Coming Together.

"All the more since you can see the day of Christ approaching" — Weymouth's translation (Mark 13:29; Luke 21:8, 20, 28, 30, 31; James 5:8, etc.).—Wilbur M. Smith.

"LET US" OF HEBREWS

1. "Let us therefore fear" (4:1)—lest we come short.
2. "Let us labor therefore to enter" (4:11)—lest we fall.
3. "Let us hold fast our profession" (4:14).
4. "Let us come boldly unto the throne of grace" (4:16).
5. "Let us go on into perfection" (6:1).
6. "Let us draw near" (10:22; Sol. 2:14).
7. "Let us hold fast the profession of our faith" (10:23).
8. "Let us consider one another" (10:24).
9. "Let us lay aside every weight and sin" (12:1).
10. "Let us run with patience" (12:1).
11. "Let us have grace" (12:28).
12. "Let us go forth unto him" (13:13).
13. "Let us offer the sacrifice of praise to God continually" (13:15).—L. J. Derk.

NEW YEAR RESOLUTIONS

Psalm 116:12-19

Introduction: Remember "his benefits" during the past year with a new sense of obligation and thanksgiving (v. 12).

I. "I Will Take the Cup of Salvation" (v. 13).

1. Some scrutinize it; some try to analyze it; some presume to criticize it. Let them now take the "cup of salvation"; "O taste and see that the Lord is good" (Ps. 34:8). Those who drink from worldly cups shall thirst again (John 4:13).
2. Those who have taken of this cup have a spiritual thirst. Let all such resolve to drink of this cup more abundantly (John 10:10; Ps. 16:5; 23:5).

II. "I Will Call upon the Name of the Lord" (vv. 13, 17).

1. The unsaved need to call for salvation (vv. 3, 4; Rom. 10:13).
2. The saved need to call for power and deliverance (v. 16; Jer. 33:3).
3. God is gracious to all who call (Ps. 50:15; 91:15; Rom. 10:12).

III. "I Will Pay My Vows unto the Lord" (vv. 14, 18).

1. Personally—"I will pay my vows."
2. Promptly—"I will pay"—Do it now!
3. Publicly—"In the presence of all his people" (vv. 14, 18).
4. God loves those who carry out their good intentions (II Cor. 8:10-12; 9:5-8).

IV. "I Will Offer to Thee the Sacrifice of Thanksgiving" (v. 17).

1. God is glorified by praise (Ps. 50:23).
2. God's people are thankful (Ps. 100:4; Col. 3:15).
3. Heathen are unthankful (Rom. 1:21).
4. Offer the sacrifice of praise continually (Heb. 13:15, 16).—Howard M. Green.

HOW CAN WE KNOW IF GOD BE FOR US?

Romans 8:31

1. Have we accepted the gift of John 3:16? God has done His part (He gave His Son). Have we done our part (see Rom. 10:9, 10 with John 3:3)?
2. Why was the gift of His Son necessary (Heb. 9:22; Heb. 12:2)? It was His plan.
3. Why is our part necessary (Rom. 3:23; Rom. 6:23)?
4. The scriptural test of the heart.
 - a. Have you beheld Jesus as the Lamb (John 1:29)?
 - b. Have old things passed away (II Cor. 5:17)?
 - c. Are the affections on things above (Col. 3:2)?
 - d. Is His second coming a comfort (I Thess. 4:18)?—A. R. Longman.

NEW THINGS

II Corinthians 5:16-21

Introduction: In philosophy, in pleasure, in business, in politics and even in religion, the natural man is constantly in quest of new things. Paul sets before us four new things in this portion of Scripture:

I. A New Knowledge (v. 16).

Paul again and again betrays himself as having known Christ after the flesh, but here he has a new knowledge. He knows Him as the indwelling, pre-eminent Christ.

II. A New Position—"In Christ" (v. 17).

1. We have been justified (Acts 13:39; Rom. 5:1).
2. We are being sanctified (I Cor. 1:30).
3. We shall be glorified (I John 3:2, 3).

III. A New Creation (v. 17); not the old creation improved, cultured and changed, but a new creation.

This creation is "of God" and not of man (John 3:6).

IV. A New Commission (vv. 18-20).

1. The ministry of reconciliation (v. 18).
2. Ambassadors for Christ (v. 20).

Conclusion:

1. As possessors of this new and vital knowledge of Christ, let us be daily renewed after the image of Him that created him (Col. 2:9).
2. As new creatures, let us put off the old man with his deeds.
3. As ambassadors of Christ, let us resolve to faithfully represent and constantly promote the interests of the court of heaven.
4. As ministers of reconciliation, let us resolve to hold forth the "word of life."—Carl A. Johnson.

The Readers of This Department are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in these columns.—Editors.

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OUR SEVEN-FOLD JUSTIFICATION

1. By God (Rom. 8:23).
2. By Christ (Gal. 2:17).
3. By the Holy Ghost (I Cor. 6:11).
4. By grace (Rom. 3:24).
5. By the blood (Rom. 5:9).
6. By faith (Rom. 5:11).
7. By works (James 2:24).—Marcus Rainsford.

PRAYER LIFE OF THE BELIEVER

Hebrew 13:18

1. "Pray for us."
Christians ought to pray for one another (see Matt. 18:19)—*power in unity*.
2. "We trust we have a good conscience."
Christians must have a clean conscience before God (Ps. 34:4-7)—*not be ashamed*.
3. "In all things willing to live honestly."
Christians must live honestly before God (Ps. 34:13-15)—*His ears are open unto the righteous*.—A. R. Longman.

THE ROYAL CHARGE FROM THE KING

II Timothy 4:1, 3

1. What to preach—the Word.
2. When to preach—in season and out.
3. How to preach—reprove, rebuke, exhort with all longsuffering and doctrine.—G. B. Edwards.

CHRIST THE LIGHT OF THE WORLD

John 8:12

Introduction: The only true light (John 1:4, 7-9; 12:46; 14:6).

1. In His essential character (Mal. 4:2; Luke 2:32).
2. In revealing the nature of God (John 1:18; 14:9; II Cor. 4:6).
3. In declaring the way of salvation (Luke 4:18; John 3:14-17; 10:9).
4. In disclosing the future state (Matt. 25:30, 36, 41; John 3:36; 14:2, 3; 10:28).—P. F. Hawthorne.

CHOSEN IN THE BELOVED

Ephesians 1:3-14

I. Time of the Choice.

1. Negative.
 - a. Not when we were born.
 - b. Not at the age of accountability.
 - c. Not when we repented of our sins.
 - d. Not when we were baptized.
2. Positive.
 - a. Before the foundation of the world (v. 4).

II. Method of the Choice.

1. Predestination (v. 5).
 - a. Before the world was.
 - b. In Jesus Christ.
 - c. According to His will.
2. Accepted in Jesus Christ (v. 6).
 - a. Not in our way.
 - b. In His eternal way, through Jesus Christ.
3. By redemption (v. 7).
 - a. Through the blood of His Son.
 - b. Sins forgiven.
 - (1) Repentance for sins.
 - (2) Forsaking of sins (Prov. 28:13).
4. Revealing the mystery of His will (v. 9).
 - a. "According to his good pleasure."
 - b. "Which he hath purposed in himself."
5. Union in Jesus Christ (v. 10).
 - a. In heaven.
 - b. On earth.
6. By inheritance (v. 11).
 - a. According to His purpose.
 - b. According to His will.
7. By sealing (v. 13).
 - a. After hearing His Word.
 - b. After believing in Him.

III. Benefits to the Chosen.

1. Jesus Christ is their life (Phil. 1:21; Gal. 2:20, a).
2. Jesus Christ is their secret power (Gal. 2:20, b).
3. Jesus Christ is their "unifying center."
 - a. For prayer (Matt. 18:19).
 - b. For fellowship (Matt. 18:20).
 - c. For service (I Cor. 3:9).—C. R. Ferguson.

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THE WORKERS

John 21

1. Failure—"they caught nothing" (v. 3).
2. Friend—"Jesus stood on the shore" (v. 4).
3. Faith—"they cast therefore" (v. 6).
4. Find—"multitude of fishes" (v. 6).
5. Fellowship—"Come and dine" (v. 12).—*The Treasury*.

THE COMPASSION OF CHRIST

1. For the blind (Matt. 20:34) the True Light.
2. For the leper (Mark 1:41) the Un-defileable Cleanser.
3. For the bereaved (Luke 7:13) the Resurrection and the Life.
4. For the debtor (Matt. 18:27) the Greatest Creditor.
5. For the hungry (Mark 8:2) the Bread of Life.
6. For the sick (Matt. 14:14) the Mighty Healer.
7. For the ignorant (Mark 6:34) the Best Teacher.
8. For the multitudes (Matt. 9:36) the Chief Shepherd.
9. For the demon-possessed (Mark 5:19) the Son of the most High God.
10. For the wounded (Luke 10:36) the Good Samaritan.—C. H. S.

WORK WITHOUT FAITH; LABOR WITHOUT LOVE; PATIENCE WITHOUT HOPE

The following paragraphs are from notes of an address by Dr. Northcott Deck, given by him recently in the Jubilee meeting of the North African Mission:

Now just a word about the character of that poor church in Macedonia. We are told three things about them (I Thess. 1:3): "Remembering without ceasing your work of faith, and your labor of love, and your patience of hope." Those are the three needful ingredients that we should always maintain in our service for God.

It is rather remarkable that in Revelation 2:2, nearly thirty years afterwards, the apostle John tells of the rich home church of Ephesus. Macedonia, of course, was very poor in this world's goods, but very rich towards God. Speaking of the Ephesian Church, so rich in goods, he says, "I know thy works, and thy labor, and thy patience." The three same ingredients, but in each case something has dropped out, the divine element. With the poor Macedonians it was "work of faith"; in Ephesus it has got only to be work, and that is a poor exchange. I have seen a good many mission stations and some very sad ones; I have seen some stations where the work of faith has become just a work—hard work, self-sacrificing work, unselfish work, but only work. Their eyes have come down from the heavenly heights, just down to the surroundings, the vision has been lost, and they are struggling on in work there. It is a very poor exchange.

Then the second thing, "your labor of love." Now at Ephesus they had lost their first love. They had lost that love of service too, and so that labor of love had become merely labor, and that was another poor exchange.

And the last item was "patience of hope." But in rich Ephesus, they had got down to just patience—patience of despair.—*North Africa*.

FOUR GREAT CONTRASTS

II Corinthians 4:16; 5:1

1. Outward and inward man (v. 16).
2. Light affliction and eternal weight of glory (v. 17).
3. Temporal and eternal (v. 18).
4. Earthly and heavenly house (5:1).—Clarence Edward Davis.

A THREEFOLD EXHORTATION

Hebrews 10:22-24

Let us draw near . . . in full assurance of faith.

Let us hold fast the profession of our faith (hope).

Let us consider one another to provoke unto love.

The word "faith" in verse 23, is the Greek word *elpis*, and should be translated "hope." We have, therefore, in these three verses, faith, hope and love, as a three-fold cord that "is not quickly broken" (Eccles. 4:12). "Now abideth faith, hope, love, these three, and the greatest of these is love (I Cor. 13:13, R. V.).

1. Obedience to faith—"Let us draw near." Faith looks back and up.
2. Obedience to hope—"Let us hold fast." Hope looks forward.
3. Obedience to love—"Let us consider." Love looks all around.—*The Christian*.

AT JESUS' FEET

1. For redemption (Luke 7:38).
2. For healing (Luke 17:16).
3. For rest (Luke 8:35).
4. For instruction (Luke 10:39).
5. For consolation (John 11:32).
6. For intercession (Mark 7:25).
7. For adoration (Matt. 28:9).

A WORD TO PREACHERS

We are all apt to get into grooves of favorite thoughts, and to teach but part of the whole gospel. If we do not seek to widen our minds to take in, and our utterances to give forth, all the will of God as seen by us, our limitations and repetitions will repel some from the truth who might have been won by a completer presentation of it, and their blood will be required at our hands. None of us can reach to the apprehension, in its full extent and due proportion of its parts, of that great gospel; but we may at least seek to come nearer the ideal completeness of a teacher, and try to remember that we are "pure from the blood of all men," only when we have not "shrunk from declaring all God's counsel." We are not required to know it completely, but we are required not to shrink from declaring it as far as we know it.—Alex. Maclaren.

ANNUITIES ALSO—TO THE JEW FIRST!

"For if the Gentiles have been made partakers of their (Israel's) spiritual things, they owe it to them (the Jews) also to minister unto them in carnal things." Romans 15:27. Do you know of a better way to pay your spiritual debt to the Jews than to help by your gifts to pass on to them the blessings of the Gospel which you first received from them?

"I am debtor to the Greeks!" rang the clear sound of Paul's declaration, although he himself was a Jew. And how magnificently he paid the debt, until Gentile hands cruelly murdered him, let history tell. But now the question is, Are you as a Gentile partaker of Jewish blessing willing to reciprocate by saying, "I am debtor to the Jews?"

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Evangelistic and Bible Conference Fields

Ernest D. Christie

Evangelistic and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the first day of the month preceding date of issue.

This department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants in these lines of work nor can we promise to print them.—Editors.

Gerald E. and Mrs. Bonney conducted campaigns with the Methodist Churches in Fairmount, Ind., Burlington, Kan., and Melvern, Kan., during October and November. These workers are familiarly known in the evangelistic field as "The Bonney Workers."

Charles E. Neighbour has recently concluded a campaign in Birmingham, Ala., with great blessing. The building seated fifteen hundred and was filled to overflowing at each service. Many are now praising God for salvation as a result of hearing the gospel in these meetings, and much definite consecration resulted. Opportunities for broadcasting over WAPI, Birmingham, helped to reach many more with the gospel message. Mr. Neighbour and his party ask the readers to pray much for their work.

Charles M. King closed a very successful open air evangelistic campaign in Brooklyn, N. Y., the first of November. The meetings began February 1, 1931, and many of the services were conducted from the Borough Hall steps in front of the Henry Ward Beecher memorial. There were over 25,000 definite decisions for the Lord Jesus Christ. Each of these received a New Testament through the kindness of the New York Bible Society. Twenty-five thousand Gospels also were distributed. Mr. King is at present at Ocean Grove, N. J., getting a much needed rest. He requests the prayers of all God's children.



Charles M. King preaching from the steps of Borough Hall, Brooklyn, N. Y.

Sylvester Sanford held meetings at Fenton, Ill., after closing a three weeks engagement in Bloomington, Ill., with Pastor Hague of the Second United Brethren Church. Sixty-one accepted Christ as Saviour.

Harry O. Anderson and party concluded meetings in Hutchinson, Kan., the last two weeks in October. The blessing of the Lord was manifested in the souls that were saved and the reconsecration of almost the entire church membership. Appreciation was expressed for the pastor, H. B. O. Phillpotts, and his wife for their faithful service.

Dr. W. H. Murphy, pastor of the Second Presbyterian Church of Tulsa, Okla., held special services November 4-22 with Guy W. Green, of Kansas City, Mo., as evangelist. The crowds were large. There were sixty additions to the church, almost all of them adults, many of whom came on confession of faith. Mr. Green made forty addresses in Tulsa, speaking to the high school twice and to many civic organizations.

Morning Star Mission, Joliet, Ill., under the direction of Peter H. McCarthy, just closed its twenty-second year. From the annual report the following interesting statistics are gleaned: Conversions 547; free beds provided for 5,645; free clothing for 2,061; New Testaments given to 191; Gospels distributed to 1,200. There were 305 police court and jail visits, and special relief given to 558 families. Railroad fares were paid for 105 persons. The latter were mostly wayward boys and girls turned over to them by the sheriff and friendly police. The Lord is richly blessing the services of the Morning Star Mission under Mr. McCarthy's direction. May the readers of this department pray that more such men be led to devote their lives to the needy rescue mission field.

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The George Dibble Party just closed an evangelistic effort in the Jefferson Street Baptist Church in Roanoke, Va. In this meeting there was evidence of God's presence in the conviction of sin and the conversion of great numbers of people. The inquiry room was filled every night, and sins in the lives of leading church members were confessed and laid bare before God. It was indeed one of those refreshing times of God's blessing that comes on a church when the people humble themselves before Him.

Sara C. Palmer conducted what has been reported as the greatest revival that has ever been held in Tunkhannock, Pa., and vicinity since the tabernacle meetings of seventeen years ago. The meetings were held in the Eaton Baptist Church and continued three weeks. Great crowds of people, some coming a long distance, thronged the church, and many were turned away at a number of the services. More than 200 responded to the invitation for confession of faith in Christ and for reconsecration, and many pledged themselves for life service. Delegations came from churches in Tunkhannock, Laceyville, Mahoopy and Eatonville. The remarkable success of the campaign was a fine tribute to Miss Palmer in her home community. The singing of Mrs. A. C. Hazlett, of Wyoming, Pa., was an additional feature of the campaign.

Robert M. recently conducted a campaign at the Church, Cha. H. Nagel is accepted Christ church was

L. James "Musical Ki in Detroit Sparks in B two weeks o three weeks Mayfield, K Many souls scores of ear nessed in the

Alexander are associat season. The Durham, Or seventy per They were Ont., Novem Church, a r blessed. Th readers of t

E. DeWitt Turner, has j Air Line, I Johnston Pa king at Pon kingdom for ulated and s have been se have doubled blessing has their own to paigns.

Philip Side ducted in Church, Kan Omaha, Neb. meetings and to visit in so contacts gave ing some of calling attentio cies and their tament. Seve with Old Test lated among t meetings.

Golden Ju Convention of sylvania, was November 11 Bible teacher votional studi session on the God." Mr. G ference on "T and "The Wh Winning." T the largest ev ing a total at its six sessio

W. E. Piets Great Britain ings in Scotla ing in Belfast closed his can in Dublin, Ire to go back to for services in nacle seating For the next fe

Robert M. Hall, Middleville, Mich., recently conducted an evangelistic campaign at the First United Brethren Church, Charlotte, Mich., of which Floyd H. Nagel is the pastor. Thirty-four accepted Christ as Saviour, and the whole church was greatly helped.

L. James and Mrs. Kindig, known as "Musical Kindigs," assisted Bob Ingersol in Detroit during October, and H. L. Sparks in East St. Louis, Ill., the first two weeks of November. They started a three weeks meeting on November 20 at Mayfield, Ky., assisting Marshall Mott. Many souls turned to the Lord and scores of earnest rededications were witnessed in these services.

Alexander Torrie and J. H. Leonard are associated in evangelistic work this season. They closed a fine mission in Durham, Ont., Canada, in which over seventy persons professed conversion. They were engaged in Mount Forest, Ont., November 24 with the First Baptist Church, a meeting which was greatly blessed. They covet the prayers of the readers of this department.

E. DeWitt Johnston, assisted by Fred Turner, has just closed a good revival at Air Line, Ind. Previous to that, the Johnston Party conducted a tent meeting at Poneto, Ind. The work of the kingdom for miles around has been stimulated and strengthened. Family altars have been set up, some Sunday Schools have doubled in attendance, and a great blessing has come. These workers use their own tent for the summer campaigns.

Philip Sidersky reports meetings conducted in Chelsea Congregational Church, Kansas City, Kan., and in Omaha, Neb. Several Jews attended the meetings and Mr. Sidersky was invited to visit in some of their homes. These contacts gave him the opportunity of leading some of them to the Lord through calling attention to Old Testament prophecies and their fulfillment in the New Testament. Several Yiddish New Testaments with Old Testament references were circulated among the Jews as a result of the meetings.

Golden Jubilee Christian Endeavor Convention of Lancaster County, Pennsylvania, was held in New Holland, November 11 and 12. Clinton E. Garvin, Bible teacher of Elyria, Ohio, led the devotional studies at the opening of each session on the subject, "Fellowship with God." Mr. Garvin also conducted a conference on "The Bible—Its Inspiration," and "The Who, Why, and How of Soul Winning." The convention was by far the largest ever held by the union, having a total attendance of about 1,800 at its six sessions.

W. E. Pietsch recently returned from Great Britain where he conducted meetings in Scotland and Ireland, the meeting in Belfast lasting thirteen weeks. He closed his campaign with Capt. Wallace in Dublin, Ireland. Mr. Pietsch expects to go back to Scotland next September for services in Edinburgh, where a tabernacle seating 3,000 is now being built. For the next few weeks he will be holding

conferences in Denver, Los Angeles and Vancouver. On January 6 he will take the steamship "Niagara" for Australia and New Zealand, where he will spend six months in Bible conferences and evangelistic meetings.

John W. Erskine closed a successful campaign November 29 with the East and West Goodland Methodist Protestant Churches of Evart, Mich., in which thirty persons found Christ as Saviour and Lord. From the very beginning there was interest in the services. This was due very largely to the scriptural preaching of the pastor, Rev. John McLucas. The work done during these special meetings was continued after the evangelist had gone, which indicates a real work of grace in the hearts of the people. December 6-20, Mr. Erskine is to be in Turner, Mich.

Taylor University, Upland, Ind., reports a recent revival of unusual success. Every student was definitely reached and almost the entire school signified a determination to serve Christ. John Wengatz, a graduate who has spent twenty-one years in the missionary work of the Methodist Episcopal Church, and who has seen the wonders of salvation in the African jungles, was the preacher for two weeks. Mr. Wengatz had only recently returned from Africa on furlough and his vivid pictures of African conditions, and the miracles wrought by the gospel, make his addresses pungent and convincing.

The National Convention of Evangelists and Christian Workers, which is being held in Memphis, Tenn., from December 27 to January 3, promises to be one of the most outstanding gatherings in religious circles of the year. The convention is being conducted in the great municipal auditorium seating 12,000. The program includes a devotional service from 8:30 to 9:00 A. M.; special music

and addresses by prominent pastors 9 to 10, and closed session for delegates 10 to 11:45. A great mass meeting is conducted at 12 noon in a central theatre with evangelists in charge. From 2:30 to 4 P. M., mass meetings are held in the auditorium. At 7 P. M. there is a great musical program by a massed choir led by well-known directors of gospel song, followed by addresses from leading evangelists. The sponsors of the convention are the Interdenominational Evangelistic Association of Winona Lake, Ind., and the International Federation of Christian Workers of Siloam Springs, Ark., and other evangelistic associations, including the Evangelists Association of the Southern Methodist denomination. The Claridge Hotel has been selected as official headquarters and special rates arranged for all delegates and visitors.



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NOTES OF THE EXTENSION DEPARTMENT OF THE MOODY BIBLE INSTITUTE

Dr. James M. Gray and Dr. J. W. Mahood conducted Bible conferences for ten days in Victoria and Vancouver, B. C., November 15-25. In the first named city the place of meeting was the Central Baptist Church, Rev. J. B. Rowell, pastor. Although the weather was unpropitious, yet the audiences were good and increased steadily to the end. Many ministers were present at each session, and from the beginning there were conversions to Christ among the young people. Dr. Gray gave one address before the Christian Student Movement of Victoria College. At Vancouver the audiences were larger than at Victoria, the meetings being held in Robertson Presbyterian Church, of which Rev. Alexander Esler is pastor. One afternoon Dr. Gray addressed the ministers of the city, and one evening was devoted especially for students of the university. Dr. Mahood remained after the close of the conference in Vancouver to conduct a two weeks evangelistic campaign in the Baptist Church, of which Rev. A. C. Bingham is pastor. At both cities former students were much in evidence, some from the early days of the Institute, and all of them apparently standing firm and true as witnesses for Jesus Christ.

Dr. J. E. Conant held a series of evangelistic meetings November 8-29 in the First Baptist Church of Valparaiso, Ind., of which Carl G. Steward is pastor. The work of the Holy Spirit was evident in the conversion of the people, not only in numbers, but in the testimonies to the change of life and heart of those who came forward. At every service, except three, there was response to the invitation. A burden for sin was manifest, not only among the unsaved, but also among Christians.

James F. Harrison conducted a meet-

ing from November 1-15, in the Baptist Church of Charlevoix, Mich., where W. H. Rauch is pastor. There were sixty-nine who professed conversion and twenty-six consecrations.

Harry McCormick Lintz was the evangelist at the union campaign held in the First Methodist Church of Dixon, Ill., from November 1-15. The churches co-operating were, Bethel Evangelical, Grace Evangelical, Church of the Brethren, Methodist Episcopal, First Christian and First Baptist. Mr. Lintz was assisted by Messrs. Cedarholm and Osterhouse, who had charge of the music. There were 135 who professed conversion and promised to become members of the church, while there were 125 who re-consecrated their lives, and 25 backsliders were restored. Ten young people offered themselves for full time service. The pastors of the several churches, in their testimonial to the workers, said, "You have honored God's Holy Spirit, you have been loyal to God's Word, and you have faithfully preached the gospel of Jesus Christ in our midst, and that fearless preaching has borne wonderful results." Mr. Lintz held an evangelistic meeting at the First Baptist Church, Freeport, Ill., on November 8. An evangelistic campaign was begun in Sparta, Mich., on November 22 and extended to December 13.

Dr. J. W. Mahood held a Bible conference in the Crescent Heights Baptist Church of Calgary, Alberta, Canada, from November 3-11. P. E. Mundy, a former student, is pastor of this church. There were thirty-two conversions and thirty-five volunteers for full time service. Mr. Mundy writes, "During my ministry no man has ever served my people with such rich and helpful messages. The spiritual atmosphere of this great province would be greatly changed if we had Dr. Mahood to minister to our churches for a year or so. God's Spirit dwells with him and his work. While with us, every appeal was blessed with visible results."

Dr. Henry Ostrom held a Bible conference November 1-8, in the First Presbyterian Church of Paxton, Ill. Harold B. Street is pastor. From November 13-24, Dr. Ostrom taught several classes at the Institute.

Miss Elinor Stafford Millar addressed meetings at the National Park Seminary, Washington, D.C., enroute to Baltimore, where she will be the guest of Mrs. A. C. Dixon for the winter. From this point she will address several meetings in Baltimore, Washington, and vicinity.

C. E. Putnam began meetings in Bowling Green, Fla., on November 8, and will continue there for sometime. He writes, "There seems to be excellent unity of spirit and hunger for the Word."

W. W. Shannon reports, "The number professing conversion in the tabernacle meetings held in San Pedro, Calif., from October 25 to November 22 was fifty, with 150 consecrations, seventy backsliders restored, and eight who yielded their lives for full time service."

G. F. Higginbotham and W. W. Shannon were engaged in tent meetings in Selma, Calif., the first part of December.

The co-operating churches were United Brethren, Methodist, Baptist, Christian, and Presbyterian.

OTTUMWA UNION BIBLE CONFERENCE

Under the auspices of the Moody Bible Institute, the union Bible conference at Ottumwa, Ia., December 6-13, meant much blessing to the churches and community. The churches co-operating were, Plymouth Congregational, Willard Street Methodist Episcopal, and Finley Avenue Baptist. The speakers were, Dr. H. Frammer Smith, Dr. L. Sale-Harrison, and Archibald R. Wright. The host-pastor, Russell E. Kauffman, directed the music.

Radio station WIAS broadcast a number of the addresses, and during the entire week the morning devotional messages by Dr. Smith and Dr. Sale-Harrison. Dr. Smith addressed the local ministerial alliance on "Modern Inroads upon Christian Theism." The various speakers were well received and cordial invitations to return were extended. At a conference fellowship banquet an address was given by Dr. Sale-Harrison, followed by a presentation of the motion picture, "Life at the Moody Bible Institute of Chicago."

JANUARY BIBLE CONFERENCES

During the month of January, Bible conferences under the auspices of the Moody Bible Institute have been scheduled in Iowa, Wisconsin and Michigan, for which friends are urged to pray and if possible attend. The schedule is as follows:

January 3-10, First Baptist Church, Keokuk, Ia., Dr. Thomas F. Cooke, pastor. Speakers, Dr. L. Sale-Harrison and Archibald R. Wright.

January 3-8, First Presbyterian Church, Waterloo, Ia., Dr. Thomas R. Niven, pastor. Speakers, Dr. James M. Gray, Dr. H. Frammer Smith, and Norman B. Harrison.

January 10-17, First Presbyterian Church, Wausau, Wis., Dr. P. W. Erickson, pastor. Speakers, Dr. James M. Gray, Dr. L. Sale-Harrison, and another speaker to be selected.

January 17-22, First Baptist Church, Muscatine, Ia., Dr. Vernon L. Shontz, pastor. Speakers, Dr. H. Frammer Smith and Dr. L. Sale-Harrison.

January 24-31, First Baptist Church, Pontiac, Mich., Dr. H. H. Savage, pastor. Speakers, Dr. L. Sale-Harrison and Archibald R. Wright.

FUTURE ENGAGEMENTS

"The Bonney Workers"—Jan. 3-17, New Lexington, O.; Jan. 24-Feb. 14, Cincinnati, O.; Feb. 15-Mar. 6, Arnold, Pa.; Mar. 7-27, Titusville, Pa.

John W. Erskine—Dec. 27-Jan. 10, Caledonia, Mich.

E. DeWitt Johnston—Dec. 22-Jan. 9, Reifsburg, Ind.; Jan. 10-24, Angola, Ind.

Sara C. Palmer—Jan. 10-31, Bellefonte, Pa.; Feb. 7-28, Wilkes-Barre, Pa.

Dr. and Mrs. Milton S. Rees—Jan. 10, Elmira, N. Y.; February, Brockport, N. Y.

Sylvester Sanford—Dec. 7-20, Twelve Mile, Ind.

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47 pages. 7½x5½ inches. Westminster Press, Philadelphia. \$1.00. C. H. B.

Stonewall, by Julia Davis Adams.

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255 pages. 8x5½ inches. E. P. Dutton and Company, New York. \$2.50. C. H. B.

Through the Bible in a Year, by Amos R. Wells, Litt.D., LL.D.

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128 pages. 7x4½ inches. W. A. Wilde Company, Boston. \$1.00. W. M. R.

For Times of Crisis, by Ilion T. Jones.

The pastor of the Madison Square Presbyterian Church, San Antonio, Tex., believes the Scriptures an effective therapeutic agent for the cure of souls, that if the multitudes who are seeking out this and the other cult or ism for mental and spiritual ills will go to the Bible, help and healing would be found. The interesting prefatory essay is followed by thirty-eight chapters under arresting headings, followed by from three to six subheads for each chapter. The entire contents of these chapters is Scripture. The location of each passage is indicated at the close of its chapter. A diligent use of this book must certainly tend to justify the compiler's confidence. The format and imported type lend much of beauty.

114 pages. 7½x6½ inches. Presbyterian Board of Christian Education, Philadelphia. \$1.25. W. M. R.

My United States, by Frederic Jesup Stimson.

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478 pages. 8½x5 inches. Charles Scribner's Sons, New York. \$3.50. H. E. S.

The Making of Modern Missions, by Stacy R. Warburton.

In its distinctive field, *The Making of Modern Missions* not only confirms the careful student in his understanding of the history of the missionary movement, but is sure to delight him with the new and fresh contribution which it makes to his knowledge. The chapter on the missionary pioneers of Ireland is especially rich in this particular. Stimulating throughout, at times gripping, and lucid always, it challenges the meditative faculty. Moreover, its theological position is evangelical beyond question, thus insuring a right philosophy of missions. We commend it to our readers as a sound and satisfying study, complimenting valuably such a survey of missions as Dr. Glover has given us in *The Progress of World-Wide Missions*.

196 pages. 7½x5 inches. Fleming H. Revell Company, New York. \$1.50. J. R. R.

Thinking with God, by Norman H. Camp.

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127 pages. 6¼x4¼ inches. Bible Institute Colportage Association, Chicago. 25 cents. C. H. B.

When a Russian Found Christ, by Peter Deyneka.

This is a brief sketch of the life and missionary work of a Russian evangelist, who was converted in the Moody Church, Chicago, trained for Christian service in the Moody Bible Institute, and later privileged under the auspices of the Russian Evangelical Union, to minister to his own people in Russia. Mr. Deyneka is at present in this country in the interests of the evangelistic efforts that are being put forth in Russia despite the opposition of the Soviet government.

36 pages. 7½x5 inches. Author, 825 Barry Avenue, Chicago. 25 cents. C. H. B.

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110 pages. 7½x5 inches. Loizeaux Brothers, New York, \$1.00. K. S. W.

War on Modernism, by Avary H. Forbes.

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This little handbook will be greatly relished by all thinking people who turn with disgust from the shallow philosophy that is so prevalent today.

116 pages. 6¼x4 inches. Marshall, Morgan and Scott, London. 20 cents. C. H. B.

Sermons from the Psalms, by Clovis G. Chappell.

The pastor of the First M. E. Church, of Houston, Tex., can surely preach. This volume proves it. Utilizing only the book of Psalms he treats a range of subjects that cover the great thoughts and emotions of the Christian life. We are all familiar with the verses on which he homilizes, for the Psalms is an experiential book and finds us as many other Scriptures do not. He brings out their meanings with rare skill. Their salient ideas appear at once in the themes chosen. Take one or two sermons picked at random and note the aptness of the author in the discovery of the gist of the poem. Psalm 8:6, "Thou madest him to have dominion," "Made for Mastery" is its caption. Or Psalm 23:1 with the theme "Facing the Future." The reading of this book would be stimulating and comforting for pulpit or pew.

215 pages. Cokesbury Press, Nashville, Tenn. \$1.75. A. R. W.

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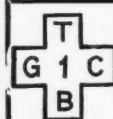
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93 pages. 7¼x4¼ inches. Bible Truth Press, New York. Cloth 50 cents; paper 25 cents. W. P. L.

Baha'ism, Its Origin, History and Teachings, by William McElwee Miller.

This splendid volume is exactly what the title indicates, and represents a vast amount of painstaking scholarly work. As Dr. Robert E. Speer says in his Introduction, the book needs no apology or commendation; it stands on its own merits. Mr. Miller has been a missionary in Persia since 1919, laboring in connection with the Presbyterian Board, and has had ample opportunity to learn the Persian mind and acquire first hand knowledge of Baha'ism.

Such an authoritative treatment as this book brings is most timely, in view of the attempts to propagate this particular faith here in our own land. The most effective way to combat such error is to present the actual facts concerning its history, doctrines and practices. Baha'ism has become somewhat occidentalized by borrowing a few ideas from Christianity, but any attention it is now attracting is sure to be short-lived, since it has nothing vital to offer and no power to work its own theories.

214 pages. 7½x5 inches. Fleming H. Revell Company, New York. \$2.00. W. H. H.

Heralds of the King, by Gertrude Crownfield.

This experienced teller of tales for children has very beautifully and winsomely told of the Wise Men, The Guiding Star, The Shepherds and Angels, and the rest of the Christmas Story, so perennially enthralling to childhood, and those who are older. The writer has given some play to fancy and imagination, always with reverence and the intent of interpreting actual oriental life. The one puzzling feature is that she should state in a number of places that the Star in the East was discernible only to the wise men, and was not to be seen by any lacking a certain wisdom. From whence this theory? Illustrated.

62 pages. 8¼x5¼ inches. E. P. Dutton and Company, New York. \$1.50. W. M. R.

Years of Building, by Caroline A. Yale, L.L.D., L.H.D.

The Coolidge Fund of two million dollars, recently raised to promote broadest research at Clarke Institute for the Deaf, located at Northampton, Mass., gave nation-wide prominence to this school where Mrs. Coolidge once taught. After sixty years of service here, dating back almost to its foundation, and including thirty-six years as principal, the author modestly recounts her life work in this special field of education. A few schools had already begun manual instruction to the deaf and dumb by means of finger alphabets, but Clarke Institute became a pioneer in America in developing the German method of training handicapped children, whether born deaf or deafened later, to speak with their voices and read the lips of others.

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311 pages. 8x5½ inches. The Dial Press, New York. \$3.50. H. E. S.

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505 pages. 7x5 inches. Pickering and Inglis, London. 75 cents. J. A. V. G.

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Hospital Book Fund: 144 shipments to 36 states, 3 shipments to Canada: 3,344 Colportage Library books, 4,098 Evangel Booklets, 2,355 Pocket Treasuries, 23,206 tracts, 4,493 special-edition Gospels of John, 90 Emphasized Gospels of Matthew, 5 Testaments.

Latin America Book Fund: 3 shipments to 3 states, 2 shipments to Porto Rico, 7 shipments to 4 foreign countries: 54 Colportage Library books, 156 Evangel Booklets, 3,300 tracts.

Lodging House Book Fund: 1 shipment to 1 state: 25 Colportage Library books, 29 Evangel Booklets, 10 Pocket Treasuries, 360 tracts, 15 special-edition Gospels of John.

Lumber Camp Book Fund: 3 shipments to 3 states: 69 Colportage Library books, 83 Evangel Booklets, 460 tracts, 165 special-edition Gospels of John.

Mountain Book Fund: 353 shipments to 9 states: 2,577 Colportage Library books, 2,596 Evangel Booklets, 485 Pocket Treasuries, 2,857 tracts, 6,646 special-edition Gospels of John, 1,389 Testaments, 82 Bible Alphabet and Memory Work booklets, 80 Emphasized Gospels of Matthew.

Pioneer Book Fund: 25 shipments to 9 states, 4 shipments to Canada: 598 Colportage Library books, 508 Evangel Booklets, 85 Pocket Treasuries, 1,842 tracts, 647 special-edition Gospels of John, 15 Testaments, 1 Bible.

Prison Book Fund: 161 shipments to 36 states, 1 shipment to Hawaii, 1 shipment to Canada: 3,580 Colportage Library books, 4,412 Evangel Booklets, 2,016 Pocket Treasuries, 12,180 tracts, 4,910 special-edition Gospels of John, 42 Testaments.

Seamen's Book Fund: 1 shipment to 1 state: 200 Colportage Library books, 500 Evangel Booklets, 100 Pocket Treasuries, 900 tracts, 200 special-edition Gospels of John.

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Moody Bible Institute of Chicago

William M. Runyan

The Institute

Alumni Gleanings

W-M-B-I

DEATH OF HUGH H. McGRANAHAN

Mr. Hugh H. McGranahan, who died at his home in Jamestown, N. Y., on November 14, was for five years director of the music instruction in the Institute. This was in the early days, before the coming into the work of Dr. D. B. Townner. Mr. McGranahan was also sometimes associated with us in evangelistic and Bible conference work in the field, and the writer recalls very particularly a week or more of power and blessing with Mr. McGranahan in Minneapolis. He was a nephew of the distinguished composer James McGranahan, but unlike his uncle, he himself wrote music only occasionally. He was an elder in the Presbyterian Church of Jamestown, and while residing in Pittsburgh, Pa., was identified with the Bellville Presbyterian Church, where he served latterly as its director of music. He was a quiet, gracious, dependable man, whose testimony to the Lord Jesus Christ was expressed in his life as well as by his lips.—James M. Gray.

DEATH OF BRYAN Y. CRAIG

This esteemed brother who, after a lingering illness, died in the early morning of Thanksgiving Day, was for years a trustee of the Moody Bible Institute and Secretary of the Board. Being an attorney-at-law, he was also its counsel and of great value to the Institute in that important capacity. He was an earnest Christian of unusual intelligence in the things of God, and firm as a rock in his adherence to the faith "delivered once to the saints." In his dying hours his mind was perfectly clear and his testimony unshaken and bright.

Mr. Craig's father was a Presbyterian minister of prominence and at one time a professor in what was formerly McCormick, now the Presbyterian Theological Seminary of Chicago. Of course, his son was brought up in that communion, and at the time of his death he was an elder in the Fourth Presbyterian Church of Chicago, of which Dr. John Timothy Stone is now pastor emeritus.

Mr. Craig was a widower, but leaves a married daughter to mourn him. He leaves many friends also, who, like the writer of this brief obituary, will long retain him in honored remembrance. On the day of his obsequies, the Institute closed its doors and the flags on its buildings were at half-mast.—James M. Gray.

FACULTY AND STAFF ENGAGEMENTS

D. L. Foster, Nov. 21, Fundamental

Young People's Fellowship, Portage Park Tabernacle, Chicago; Nov. 28, Young People's Society, Cicero Bible Church, Cicero, Ill.

A. H. Leaman, Nov. 3, Baptist Tabernacle, Kenosha, Wis.

Dr. P. B. Fitzwater, Nov. 5, Union Gospel Tabernacle, Racine, Wis.

Mrs. Ralph Allison, Nov. 21, Business Women's Club, North Shore Church, Chicago.

Dr. H. Framer Smith, Nov. 29, First Evangelical Church, Elgin, Ill.

Oscar Lowry, Nov. 1, North Side Swedish Mission Church, Chicago; Nov. 23, North Shore Church, Chicago; Nov. 29, First Congregational Church, Brookfield, Ill.

Harold L. Lundquist, Nov. 15, Young People's Meeting, Elim Free Church, Chicago; Nov. 22, Swedish Free Church, Moline, Ill.; Nov. 26, Sunrise Meeting, North District of Chicago Christian Endeavor; Nov. 29, Young People's Society, Elim Free Church, Chicago; Nov. 29, Chicago Auxiliary of the M. B. I. Alumni Association.

Clarence H. Benson, Nov. 1, Sunday School, Grandview Park Baptist Church, Sunday School, Park Avenue Presbyterian Church, Clifton Heights Presbyterian Church, Pennsylvania Avenue Baptist Church, Swedish Evangelical Mission, Des Moines, Ia.; Nov. 9, astronomical lecture, Recreation Club, M. B. I.

Prof. Carl Hanson, Nov. 29, anniversary service, Norwegian Lutheran Church of the United Brethren, Chicago.

RECENT SPECIAL SPEAKERS

J. Alexander Clark, missionary, Africa, representing Brethren work under World Wide Missions; Peter Deyneka, represent-

ing European mission field; Arthur J. Bowen, secretary, South Africa General Mission; Clarence Jeunette, Mid-Africa Mission; Rev. Rudolph Malek, pastor, Fowler-Clifton M. E. Church, Chicago; Joseph Otteson, missionary, India, Scandinavian Alliance Mission; Miss Edith Goreham, children's evangelist, England; Miss Irene Bartling, missionary, South Africa General Mission; Mrs. John Fidler, missionary (retired), China Inland Mission; Miss Velma L. Snook, thirty-one years in Korea under Presbyterian Board; Miss Bessie Cushnie, missionary, Guatemala, Central American Mission; Mrs. William L. Thompson, missionary, Latin America Evangelization Campaign; Rev. Fred Robinson, pastor, First Baptist Church, Hamburg, N. Y.; Miss Leona Ross, missionary, South China Boat Mission; Mrs. M. Evertsburg, missionary, South Africa General Mission; Miss Carita O'Sullivan, missionary, Blossom Home Orphanage, Brazil, South America; Miss Jean Johns, Van Wert Gospel Union, Van Wert, Ohio; Rev. L. C. Smith, pastor, Presbyterian Church, Marinette, Wis., and Mrs. Smith; Rev. Thomas F. Cooke, pastor, First Baptist Church, Keokuk, Ia.; Rev. Arnold H. Kehrl, pastor, Beulah Baptist Church, Detroit, Mich.; Rev. James R. Smith, missionary to Indians, Fort Defiance, Ariz.

IN APPRECIATION

Dr. J. Layton Mauze, pastor of the Central Presbyterian Church, Kansas City, Mo., has forwarded to Dr. Gray a letter of warm appreciation regarding the Bible conference recently held in that church. He commends the manner in which the services were conducted, the scholarly and spiritual type of teaching, and continues: "The conference has made a large contribution to the religious life of our people and of the city. I heard no word of criticism, but on every hand have received high praise for the conference. The session of our church would be pleased to have you hold another with us next fall."



Solomon K. Shabaz '10 (center), and his school in Kermanshah, Persia

Moody Bible Institute Monthly

"Our Months Will be Filled With Praise" at Founder's Week Conference

Active of the Inter of inter prompt graduate Depart

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Charles H. (Ella M. Co

January, 193

Alumni Gleanings

Active and Associate Members of the Alumni Association, and all former students of the Institute, are urged to make use of this department for sharing news items of interest with MONTHLY readers in all parts of the world. Please send items promptly, written legibly with full name and address, and kindly indicate year of graduation or last year of attendance at Institute. Address to Editor of M. B. I. Department.

Mary E. Ducrow, '30, is associated with the Mary Burnett School, Bellaire, Tex. As secretary of the July '30 class, she has prepared and distributed a handsome Fellowship Letter book. Christian zeal and purpose are abundantly evidenced in the fifty-nine letters of classmates. Alumni Gleanings awaits interesting items from these and other former students.

Solomon K. Shabaz, '10, writes from Kermanshah, Persia, of diligently preaching the gospel to a mixed population, Mohammedans, both Turkish and Persian, and to his own people, the Assyrians. He declares that the school (see picture) is a fruit of M. B. I., which he holds in grateful affection.

Dr. Howard C. Fulton '15, who has concluded his work with the First Baptist Church, Buffalo, N. Y., is taking up the pastorate of the historic Belden Avenue Baptist Church, Chicago. An earlier pastorate was with the Berean Baptist Church, of Grand Rapids, Mich., and the pastor of the Wealthy Street Baptist Church of that city, in an extended paragraph in the Church Bulletin, speaks with highest appreciation of his former co-worker, and showers him with good wishes as he takes up his important task. "We predict for him a brilliant career in his Chicago pastorate, and believe that the church will grow strong and deeply spiritual under his administration."

James Henry Hutchins, '13, pastor of the Lake Avenue Congregational Church, Pasadena, Calif., writes of having entertained on October 22, a happy group of former students of M. B. I., and of Xenia Seminary, at his home in honor of Rev. Adam J. Martin, '13, who was returning to his mission post in Brazil. The guests of the occasion included Dr. William Evans, '92, and Mrs. Evans; Mr. and Mrs. Julius Haavind; Rev. Otis D. Ironmonger, '13, and Mrs. Ironmonger (Ethel Slater, '13); Arthur W. McKee, '13, and Mrs. McKee (Ethel Nelson, '14); Dr. and Mrs. Stewart MacLennan; Mrs. James R. Riggle (Winifred Baird, '13); the host, Mr. Hutchins, and Mrs. Hutchins (Mary I. Stephens, '13). These all expressed sincere gratitude for the ministry of M. B. I. in their lives, and for its abiding fellowship.

James W. Bell, '18, writes from Irumu, Congo Belge, Africa, of the work of the Belgian Congo Pigmy Field Group. They now have eight chapel schools, manned by sixteen teachers. The educational work has made gratifying advances; there have been fifty-five professions of conversion, twelve of the converts being especially promising. The work is penetrative, and the native believers are carrying the gospel farther out among pigmy tribes.

Charles H. Larson, '18, and Mrs. Larson (Ella M. Coover, '19) send word from

Capinota, Bolivia, S. A., of advances made against formidable odds. It is difficult to secure the attendance of women at the gospel meetings, but more are coming. While on a pioneering trip recently, native preachers cared for the services in the missionary's absence. Earnest prayer for this work is requested.

Olga C. Johnson '20, writes from Two Harbors, Minn., that her furlough has come to an end and she is returning to Korea for another term of missionary service under the Presbyterian Board, U. S. A. Her address will be Kangkei, Chosen (Korea). She speaks with enthusiasm of the service of her native Bible woman, under whose zealous and spiritual ministry many souls have been won to Christ. "Korea has many such as she, graduates of our High Bible School, who are doing their full share in bringing in the kingdom among the women of Korea."



Olga C. Johnson With Yi Soon Naon, Chungja, Korea

Dr. William H. Leslie, '90, and Mrs. Leslie are enjoying a well-deserved furlough from their mission field, Vanga sur Kulu, Congo Belge. They have devoted thirty-eight years to this field, and have seen wonderful progress for the gospel through medical and evangelistic work in the American Baptist Mission. Their present address is at the home of a daughter, Apt. 207, 315 South Detroit Ave., Los Angeles, Calif. They purpose to return to their mission task next summer. Dr. Leslie visited the Institute in December, expressing much interest in its continued ministry and expansion.

Adam J. Martin, '13, and two sons, James and Paul, have returned to Cuyaba, Matto Grosso, Brazil, to resume work under the Presbyterian Mission Board. Following the death of Mrs. Martin, the two daughters, Elizabeth and Jean, are to make their home with relatives at Beaver Falls, Pa.

Rev. Harry J. Reed, '22, assumed the pastorate of the First Baptist Church, Streator, Ill., in April, 1930. The months following have yielded encouraging results. He reports: "We now have a good praying group of people back of us, and every department of the church is growing and in a good healthy condition spiritually. There have been about seventy additions to the membership since our coming."

BORN

To C. L. Claridge, '30, and Mrs. Claridge (Josephine Winter, '31), a daughter Betty Josephine, November 5, Chicago.

To Carl J. Schumacher, '26, and Mrs. Schumacher, a daughter, Margaret Hague, November 9, Maywood, Ill.

To Arthur B. Allen and Mrs. Allen (Mabel G. Kinney, '26), a daughter, Geraldine May, October 4, Yunnan-fu, Yunnan, S. W. China.

To Loren O. Ritchie, '28, and Mrs. Ritchie, a son, Richard Jene, October 29, Michigan City, Ind.

To George Supplee and Mrs. Supplee (Helen Ruth Lamberton, '19), a son, Robert, July 6, Naga Hills, Kohima-Assam, India.

AT REST

Mrs. Adam J. Martin (Nettie Moser, '13) entered into rest June 26, 1931, at Rochester, N. Y. After years of faithful missionary work with her husband in Matto Grosso, Brazil, in broken health she was brought to the homeland for more efficient medical care. Her husband and four children share her priceless legacy—the memory of a life of unusual womanly charm, Christian grace, and character.

Eleanor I. Pilson, '18, after long and faithful missionary service in Honan and Yunnan provinces, China, was invalided home, where, in Washington, D. C., she was called from labor to reward last October.

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RADIO STATION

2

W-M-B-I

1080 kilocycles (277.6 meters)

2

OUR FAMILY ALBUM

Our Family Album this month contains the portraits of two who have been regular helpers in the W-M-B-I programs.

Miss Violet Bohy came to the Institute from her home in Mendota, Ill., and while enrolled in the Music Course has been assisting in the W-M-B-I programs as piano accompanist, particularly on our Spanish services. Before her enrollment at the Institute she assisted in the work of the Wayside Cross Mission at Aurora, Ill.



Violet Bohy



H. Wesley Eagan

H. Wesley Eagan, whose home is in Highland Park, Mich., is enrolled in the Missionary and Music Courses, and has been a great help to the Radio Department as a violinist, both in solo and ensemble numbers.

Both of these young people are devoting their talents to the Lord and are planning to carry on some form of Christian service when they conclude their studies at the Institute.

2

MORE ECHOES

So many unusually blessed letters are received by the Radio Department which would be interesting to the MOODY MONTHLY readers, that it is obviously impossible to reproduce them all. Occasionally, however, it may be helpful to offer extracts from some of these letters, which are representative of the many.

The staff of W-M-B-I is ever mindful of the fact that all tangible results of the radio ministry, and all definite evidences of the Lord's blessing upon the work, are made possible by the grace of God through the operation of His blessed Holy Spirit, and therefore all glory belongs to Him, and to the Lord Jesus Christ.

These are days when much is said about "the depression," and truly the unemployment situation is serious, involving many Christian people. That there is, in many cases, a bright side to the generally dark situation is indicated by a letter received from some friends in Wisconsin, a part of which we quote:

"Though many of us have no employment at present, it is a joy to have time for the study of the Word and for listening to God's messages through His servants over the radio. May God richly bless and strengthen you and your fellow workers in this ministry."

We rejoice when reports are received from those who have accepted the Lord Jesus Christ through hearing the gospel message over W-M-B-I. Many such letters tell of entire families transformed in this way. One letter reads:

"In January we had our radio repaired and turned the dials to W-M-B-I. The testimonies that came to us melted the hearts of both my wife and myself. A few days later we accepted Jesus Christ as our personal Savior, and since that time five of our children and a brother have been saved. We are praising God for reaching our hearts through W-M-B-I."

A friend in Illinois sends a word in the form of an anniversary greeting:

"This is my second anniversary in listening to your station, and I cannot refrain from saying, 'Bless the Lord, O my soul, and all that is within me, bless his holy name.' I knew I was saved and understood the principles of the Christian faith, but I did not know the Scripture on which to place my assurance. By listening carefully with a prayer that the Holy Spirit would take the things of God and reveal them unto a hungry soul, I have been helped more than I can ever tell you. I know my daily food does not mean so much to me as the good He gives me every time I tune my radio to your station."

Busy housewives tell of listening to W-M-B-I while they go about their work. Reports have come of the lengthening of extension cords so that loud speakers may be carried to any part of the house. A part of a letter from Michigan follows:

"I thank God for the many blessings received over the radio from your station. It certainly is a wonderful thing that the gospel can be broadcast in all purity and simplicity. We love to hear the name of Jesus. Certainly it is true that nothing thrills the soul as does that name."

"One Monday morning as I was in the basement washing, down-hearted and discouraged, things looked dark indeed. After finishing my work I came upstairs and tuned in. The first words that came to me were, 'Jesus never makes a mistake.' Then the speaker continued along this line. How it did encourage me, and how much brighter life looked to me, so I was moved to exclaim, 'Thank God!'"

The programs of W-M-B-I are arranged so as to appeal to almost every type of listener. Some are reached through the music, some through doctrinal exposition of the Word, some through story and illustration. For several years Mrs. McCord has conducted the Thursday morning Story Hour which has proved a great blessing to many. The letter which follows mentions this particularly:

"I am a busy farmer's wife, but I seldom miss your Thursday morning Story Hour, and I always receive a blessing from it. I am teaching a Sun-

day School class of sixteen girls of high school age, and many times your stories give me just the illustrations I need for some point in the lesson. One story especially that you read made a very deep impression. If I had not already known and loved my Lord, I know that story would have led me to Him. The dials on my radio are usually set for W-M-B-I, and I always remember it in prayer. You all seem like dear friends to me."

Word is received frequently concerning some one who has recently gone to be with the Lord, telling of the blessing of the radio during the last days of life. We quote such a reference:

"I am thrilled and blessed by the messages in song and sermon which I am privileged to hear from your station. The days when I am not able to listen in seem empty, and I feel the lack of a spiritual blessing. I have counted it a joy to be able to introduce W-M-B-I to others in the past year."

"One listener has passed away this last month, but her life was made fuller and was richly blessed because of the programs to which she could listen from your station."

Ever since W-M-B-I has been on the air there has been a morning Family Worship broadcast, and reports of the blessing of this service are numerous. A friend writes upon this subject:

"Words cannot express the wonderful blessings my family and I have experienced through your broadcasts. I listen in on practically every service, and I can truly say from the very depths of my heart that I have been uplifted through the messages sent out both in song and in word."

"Every morning our family listens to the Family Worship Hour at seven o'clock. The reading of God's Word, the singing, and the spoken word send us to our various daily tasks better fitted to live the Christian life. Often during the day I listen to the Bible talks, and how I thank God for those gospel messages! Not least do I enjoy the midnight services. It seems that God speaks in a most marvelous way in the late hours of the night and the early hours of the morning. I cannot praise and thank Him enough for the blessings I have received and for the Word preached by men of God whose hearts are filled with His love, and who are serving Him by spreading the blessed gospel through the radio."

Many people have the idea that the listeners to programs of W-M-B-I and similar stations are confined to the aged and shut-in. Such, however, is far from true. The audience includes those of every age and condition. A portion of a letter is quoted from a high school student, which shows genuine thoughtfulness and interest in the things of Christ:

"I have missed but few programs from W-M-B-I this summer. It gives me joy and more courage to stand up for the Master. As I go back to high school tomorrow I feel that I have more strength to withstand temptations than I had the past term. To my mind I think that the programs from W-M-B-I have been a help and blessing to the whole nation. I don't think they can be surpassed. They might not have been all that the world would want, but they have been led by the dictation of the Holy Spirit. I praise the Lord for W-M-B-I!"

Moody Bible Institute Monthly

